The LUTHERAN

UNLOCKING THE DOOR

Record-breaking number of new United Lutheran churches were dedicated in 195

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5 CENTS

"God Helps Those . . . "

MARY JANE came home from school and announced to her mother, "I don't believe God answers prayer. I lost my pencil in school this morning. I asked the Lord to help me find it and He didn't."

"Perhaps," said her mother, "you have not given Him time."

"But I begged and begged Him and told Him He really ought to help me so the teacher wouldn't be angry with me. This isn't the first time I lost a pencil and He didn't help me find it."

Silently the mother thought for a few moments about how to help her child with the problem of unanswered prayer. She knew the answers she had long ago decided were correct, but they called for adult reasoning.

Finally she took the child on her lap and said, "I think God is preparing you for great things in His Kingdom. Already He is trying to teach you the importance of taking care of little things. You must remember, Mary Jane, when you put your pencil down somewhere and forget where you put it, you are opening the way for Satan to tempt another child to steal."

A satisfied smile gradually came over Mary Jane's face. "I see now," she said. "If God kept on answering my prayer, I'd never learn to remember my pencils. Jesus loves me and keeps trying to make me learn good habits."

—KATHERINE BENION

The LUTHERAN — News Magazine of the United Lutheran Church in America

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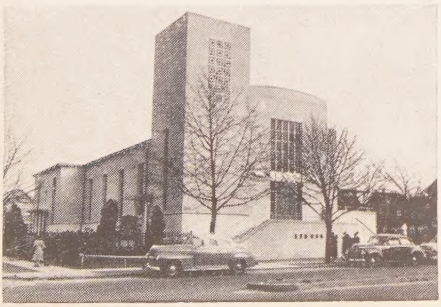


COVER PICTURE. More churches had been built and dedicated in America in 1950 than in many previous years. Among the new ones is the $300,000 building constructed by the Lutheran Church of the Good Shepherd in Bellaire, Long Island (page 44). Pastor Lauri Anderson turned the key in the lock and led the congregation into the new building on Dec. 10

THE CHURCH IN THE NEWS

Retreat in China

It would be a needless risk for American missionaries to stay any longer in China. They had finished their task of training Chinese Christians to carry on the work of the churches. If missionaries did not leave soon, they might not have another chance.

This month it was reported from Hong Kong that hundreds of missionaries were asking the Chinese Communist government for permission to leave. In New York City the secretary of the Baptist mission society, Dr. Jesse R. Wilson, said Baptist missionaries have been requested to come home. Of 48 in China when Communists completed their conquest of the country, half had already left.

Congregational and Protestant Episcopal officials are calling their missionaries home. "We have asked all our missionaries in China to come out," said Congregationalist Harold S. Matthews. He said about 30 are still there.

No money

Missionaries might be starved out if they didn't leave China quickly. On Jan. 5 the Hong Kong branch of the Chase National Bank closed. (Funds for United Lutherans in Tsingtao had been transmitted through the Chase bank.) All American bank deposits in China were frozen in late December, in answer to an American announcement on Dec. 16 freezing all Red China assets in the United States.

The Chinese government had said on Dec. 30 American-subsidized schools and hospitals must be put entirely under management of Chinese people or they would be seized by the state. Most mission enterprises were already under Chinese control, according to a long-range program of establishing a self-governing church.

Some Chinese Christians were imprisoned this month in a big Communist attempt to "purge" the nation of anti-Communists. It was reported that 1 American missionaries had been arrested in Kwangsi province.

FRED NOLDE, JOHN FOSTER DULLES
Want more than military preparation

Ten per cent for peace

For every dollar the United States spends to build military strength, it ought to spend at least 10 cents to help raise the standard of living of economically backward nations. That proposal was made this month to members of the U.S. 82nd Congress by Dr. O. Frederick Nolde.

"Shall we put all our eggs in a military basket?" Dr. Nolde asked. He said that military strength may discourage aggression but "will not in itself win the victory

of social health and freedom." American aid in the last five years has improved the economic health of many nations. This was a successful peace strategy, said Dr. Nolde.

"What will we have gained if, in increased military strength in western Europe, standards of living over a period of time are so lowered that the prospect of communism again becomes inviting to the masses?" Dr. Nolde asked. He said that according to the Old Testament practice of the tithe (one-tenth of each man's income for the Lord) the U.S. should spend at least one-tenth as much in preparation for peace as in preparation for war.

The Nolde address was given Jan. 7 in the Washington Cathedral at a service to which members of the 82nd Congress were invited. More than 1,000 attended, including Secretary of State Dean Acheson, and many others in important government positions. Dr. Nolde is dean of the graduate school of the Lutheran Theological Seminary in Philadelphia, and a secretary of the World Council of Churches.

Affirmative measures

"Ought we not now as a people, inextricably caught in the web of military necessity, designate over and beyond what we are currently doing, one-tenth of our military appropriation for specifically affirmative peace measures?" Dr. Nolde suggested.

"This would mean that if we are willing to spend an extra $30 billion for negative means to secure the peace, we would also be ready to spend an extra $3 billion for positive measures. The proportion may be too small, but the possibilities almost baffle the imagination.

"The United Nations technical assistance program could be considerably strengthened and expanded. United Nations Peace Observation Commissions, adequate in manpower and literally scattered over the face of the earth, could be financed. . . . Above all we would be giving the world at least a substantial indication of our future intent."

Greatest danger

With the threat of war dark on the horizon, Dr. Nolde told Congressmen, Americans "in frustration and fear" may become concerned only with "personal and national well-being."

"On bended knees," said Dr. Nolde, "our people and their representatives in government should pray Almighty God not for safety and security as the ultimate good, but for a new vision of service. Our national policy ought to flow from a profound concern for people—for all people in every land—with a penetrating understanding that our interests are best served when we serve the interests of others.

"With full recognition of our shortcomings," said Dr. Nolde, "we must remember that the 'Son of Man came not to be ministered unto, but to minister.'"

In this "eternal truth," said Dr. Nolde, "the moral imperatives which can give direction to a peace offensive find their source and their impulse."

Dibelius proposed as referee

A suggestion that would definitely get nowhere came this month in the Protestant weekly paper in Berlin, *Die Kirche*. The two top-ranking political leaders in Germany, *Die Kirche* proposed, "should meet at the residence of Bishop Otto Dibelius to talk about peace.

Chancellor Konrad Adenauer of the West German government and Premier Otto Grotewohl of the East German government should be invited by Bishop Dibelius to meet at his home. Their meeting would demonstrate "good will" and

"manifest that the two governments are prepared to place the concerns of the German people above all other interests," said *Die Kirche*.

Bishop Dibelius said he was surprised at the suggestion but would "place himself at the disposal of all endeavors which might contribute toward restoring German unity."

World Action fund advances

Jan. 15 was the cut-off date for 1950 Lutheran World Action contributions at National Lutheran Council headquarters in New York. Money received after the 15th will be credited on the 1951 goal.

There was no information up to Jan. 8 regarding how much would be coming from United Lutheran congregations. ULC offerings still stood at 66 per cent of the year's quota, pending arrival from synod treasuries of the December contributions.

Total for the eight National Lutheran Council churches on 1950 World Action was 77 per cent. Two churches, the Augustana and the American Lutheran, had reached 100 per cent. Three United Lutheran synods were in the 100 per cent class: California, Georgia-Alabama, and Rocky Mountain.

Goal for World Action in 1950 had been $3,200,000. In 1951 it is $3,300,000.

Family protection

In a very uncertain world there would be at least a little more financial security in 1951 for families in a majority of United Lutheran parsonages. A $3,000-life insurance plan of the ULC Board of Pensions went into effect in January.

The "family protection plan" was adopted by the Des Moines convention in October. It would start operating when 75 per cent of the "eligible active members of the Contributory Pension Plan 60 years of age or under" had been enrolled. An annual contribution of $36 guarantees a life insurance payment of $3,000 up to 60, in decreasing amounts after that.

Last-minute rush

Dr. Thomas L. Cline, executive secretary of the ULC Board of Pensions announced on Jan. 4 that the required number of participants in the plan had been enrolled. There are 1,900 individuals 60 years old or under whose accounts in the contributory pension plan are up to date.

In late December the applications for enrollment in the protection plan were lagging far behind the required number. An urgent telegram to all eligible persons from Dr. Cline's office brought a rush of reply telegrams, cablegrams, long-distance telephone calls, and special-delivery letters. Pastors in Puerto Rico and Hawaii were among those enrolling in the closing days.

Up to March 31 it will still be possible for pastors to enroll for family protection without medical examination. The new plan is especially intended to protect families of the younger pastors who have not yet built up much reserve in the pension fund.

Pastors, who are the lowest paid of all groups of professional people, often find it difficult to provide sufficient life insurance at commercial rates. In most cases the annual costs of the family protection plan will be paid for pastors by their congregations.

Relief supplies go to Korea

There might not be much more time for American church people to send relief supplies to destitute Korean refugees. While the opportunity exists, Protestant and Roman Catholics were sending large shipments to people who had lost all their property.

HELP FOR KOREANS
Missionary distributes relief supplies from America

A 148-ton shipment from the National Catholic Welfare Conference—consisting of clothing, medicine, and other supplies—arrived at Pusan in late December. "American Relief for Korea" had been organized, including in its membership the Catholic Conference, Church World Service, and Lutheran World Relief. Supplies are distributed by missionaries.

Christians in Korea will probably face severe dangers if Communists conquer the whole country. Many Christian leaders disappeared when Seoul was captured in June, and evidently were executed when Communist armies retreated in late summer. Of the 30 million Koreans, Christians number about 600,000. Two-thirds of them are Protestant. Last month 60 Methodist pastors were evacuated from Seoul to Pusan. At least one-quarter million Christians were fleeing as Communists moved south.

Fry travels west

A big plane taking off from La Guardia field in New York City early on Jan. 3 had among its passengers the president of the United Lutheran Church, Dr. Franklin Clark Fry. From San Francisco Dr. Fry and Mr. Albert R. Crews were going to Honolulu, then Tokyo.

In Japan the Americans would interview General Douglas MacArthur and inspect conditions among refugees. Mr. Crews, of the department of broadcasting and films of the National Council of Churches, was taking cameras and recording devices. In February there will be radio and television reports in the United States regarding things Dr. Fry and Mr. Crews see in traveling around the world.

By mid-January the travelers would have visited the British port of Hong Kong on the China coast, Rangoon in Burma, and will reach Calcutta and New Delhi in India. They go on to Lahore and Karachi in Pakistan, Beirut in Lebanon, perhaps Jerusalem, certainly Cairo in Egypt and Athens in Greece.

In Europe Dr. Fry and Mr. Crews will visit Geneva, Frankfurt, Berlin, and in

Paris will attend a meeting of the World Council committee on relief. Last stop in Europe will be London, where Dr. Fry will be a guest of Dr. Geoffrey Fisher, archbishop of Canterbury, at Lambeth Palace.

Broadcasts and television programs in February are intended to promote "One Great Time of Sharing"—a unified church appeal to the American people to support overseas relief projects. The first broadcast is scheduled for Feb. 9 over the NBC network.

New York will be first

First city to suffer as a target of Communist attack, according to the Billy Grahame time-table, is New York. The popular evangelist told 700 New Yorkers this month that "no place in the land is more ripe for judgment than New York."

To awaken New Yorkers a Graham campaign in the spring of 1952 is planned. Revivals for 1951 are all scheduled. They include a month in Fort Worth, Texas (February), a month in Shreveport, Louisiana, then Memphis, Tennessee . . . Seattle . . . Greensboro, N. C. . . . Pittsburgh. In late autumn Dr. Graham held revival series in Atlanta and Chattanooga.

Question about radio stations

A radio station operated exclusively by a church doesn't square up with the U.S. Constitution, it was ruled in late December by the Federal Communications Commission. The application for a license had come from Mormons of Independence, Missouri.

Airways must be kept open for broadcasts which are in the general public interest, rather than "fostering the church's religious interest," ruled J. D. Bond of the Commission.

Decisions are expected soon on applications of churches for FM broadcasting

BILLY GRAHAM AT WORK
Destruction is promised

permits. Educational institutions are now permitted to operate low-powered FM stations broadcasting over a limited area. The Texas State Baptist Convention seeks to operate a network of low-powered stations. A recent application also came from the Bible Institute of Providence, Rhode Island.

The Rev. Everett Parker of the Protestant Radio Commission argued in favor of FM stations for churches before Federal Communications Commission chairman Wayne Coy in mid-autumn. He said of course such stations would not be permitted to fall into the hands of the "lunatic fringe" among church groups. "How do we tell who are the 'lunatic' groups?" asked Mr. Coy. "People don't like to be called lunatics."

Church employees can vote

Typesetters and printers employed by the Sunday School Board of the Southern

Baptist Convention must be permitted to vote on whether they want to enter a union, the National Labor Relations Board ruled last month. The board split 3 to 2 on its decision.

Baptists had argued that their work as a religious non-profit organization should exempt them from the laws regarding union elections. Two members of the Labor Relations Board upheld the Baptist argument, saying that "Congress did not intend to make activities with so clearly a religious purpose . . . subject to the jurisdiction of the Board."

Shipping, maintenance, and multigraph employees at the Southern Baptist plant were scheduled to vote on union membership on Jan. 8. About 125 employees were eligible to take part in the election.

Moslem talks with Pope

For a half-hour this month Pope Pius talked about future relations of the Vatican with the Moslem nations of the Arab League. Abdul Rahman Azzam, secretary-general of the Arab League, came to Rome for the interview.

In the last three years—for the first time in 14 centuries of Mohammedanism—Moslem countries have diplomatic relations with the Vatican. Egypt, Lebanon, and Indonesia have representatives at the Holy See, with Syria and Pakistan likely to send theirs also.

Arab countries share with the Pope in eagerness to make Jerusalem an international city, or at least to prevent its control by the Jews.

DP woman meets flyers she saved

Julia Priboj gave three American flyers a hiding place in her home in Slovakia when they parachuted from their wrecked plane in 1944. This Slovak woman concealed the Americans from German soldiers who searched the town of Velka Luka for them.

The three airmen from Ohio spent an anxious Christmas Day in their hiding place in 1944, but soon afterward were brought safely to headquarters of the Czech underground and were aided in escaping to Africa.

This Christmas the three flyers were at home in Ohio. And so was Julia Priboj. As a DP refugee from her homeland she had come to America, penniless but with a citation for bravery from General Dwight Eisenhower. Lutheran Resettlement Service found her a home in East Sparta, Ohio. The Americans she rescued came to see her there on Christmas.

Brevities

No bingo games will be permitted in Lent, says Archbishop Karl J. Alter of the Roman Catholic archdiocese of Cincinnati. "Strict observance of the spirit of Lent" will not permit churches and organizations under his rule to sponsor the games until after Easter.

Bingo games in the churches of Quebec may all be banned, according to a ruling expected from the attorney general of the province. Bingo has developed into dangerously big business.

Eskimos in the Canadian Arctic are becoming faithful church-goers, reports the Rt. Rev. Donald B. Marsh, Anglican bishop. "They carry their prayer books with them wherever they go. Churches are filled to overflowing. The demand for ministers and missionaries exceeds the supply."

Tuition fees for seminary students will be charged at the Candler School of Theology for the first time, Methodist leaders decided this month. Most theological seminaries provide ministerial training without fees. Candler will charge $35 a quarter, because it can't meet expenses without some new source of revenue.

World News Notes

Want China condemned

The United Nations couldn't do much in Korea anymore, but it could say something. It could declare that China has committed an aggression, and is liable for whatever punishment may follow.

Six weeks after the Chinese commenced their drive into Korea, the UN was still hesitant about what it should say. United States spokesmen wanted the Chinese Reds plainly labeled as aggressors. The next step might be to request UN member nations to withdraw diplomatic representatives from China.

Economic penalties might be applied. These would probably hurt Britain too, drying up the thriving trade with China through Hong Kong.

United States spokesmen were moving ahead patiently, conscious of the reluctance of other nations to do anything drastic. A blockade of China couldn't be enforced. Rough action against China might stir up the large Chinese populations in Burma, Malaya, Singapore.

But if the UN quietly accepts defeat in Korea, no nation is likely to feel much troubled about any action the UN may threaten to take in the future. It had been the sidestepping of the Japanese invasion of Manchuria in 1931, and fumbling with the Italian attack on Ethiopia in 1935, which had prepared the way for the death of the League of Nations.

Talk about German army

Last week the British, French, and Americans drew up their chairs around the table to begin talks with the Germans about creating a new army. Former German generals, Hans Speidel and Adolf Heusinger, are among spokesmen for their nation at the conference table.

Germans had the idea they couldn't be expected to organize an army unless they are permitted to "restore German unity under a democratic government," as a Munich newspaper said this month. The ordinary German—such as a truckdriver who talked with New York *Times* Correspondent Drew Middleton—asked: "What have I got to fight for? Let the Americans, French, and British do the fighting. Not me."

There was another argument against arming the Germans. The Russian people themselves may be thoroughly unwilling to be pushed by their leaders into a war. But if they learn that the Germans are building a new army prepared to invade Russia again, the Russians might fight.

Salaries of scientists

Figures from the U.S. Bureau of Labor Statistics on salaries of 42,000 outstanding American scientists showed that half are employed by colleges and universities. They get a median salary of $4,860 a year. Thirteen per cent of the scientists work for the government. They get $6,280. Private industry employs 27 per cent, and pays them $7,070.

Unwilling

People who were failing to come to work regularly were holding up Russian plans for whipping up coal production in the Iron Curtain countries. In Hungary, 25 per cent stayed away from one mine. Shortage of trained manpower hampered recruitment of extra labor.

Main obstacle to increasing production was the unco-operative attitude of the miners. Drastic measures had to be taken to lure them back to their jobs. The Poles raised the basic wage rate by

22 per cent. Hungarians introduced achievement bonuses.

Officials tried to persuade miners who also did a little farming in their spare time to give up their land. But inducements were doomed to fail as long as prices stayed high and goods scarce. It was better for a man to raise a few potatoes in his own patch.

How far west?

From Belgrade in Yugoslavia, events in Korea were being watched anxiously. Marshal Tito, ever-fearful of attack by Moscow's satellites, seemed to be bending over backwards to make himself acceptable to Western nations.

In the UN Security Council, the Yugoslav delegate had voted with the Western powers against Chinese aggression. More surprising was the hand of friendship extended to Balkan neighbor—Greece. Tito took pains to reassure Greek fears about his intentions toward Macedonia and he returned some of the kidnapped Greek children.

In Western capitals, speculation hinged on whether Tito was angling for an additional $50 million in American aid. His trump card: 30 odd Yugoslav divisions alert and ready to join the Western camp —for a price.

Hate

In Pakistan, efforts were being made to make 11 million Hindus feel at home in the Moslem country. Since the partition of India, they had been deprived of their possessions, driven out of their homes.

Recently the Pakistani Assembly adopted a measure guaranteeing equal rights to all citizens irrespective of religion. That meant Hindus were entitled to freedom of speech, could hold meetings, practice their religion and not be illegally deprived of life or property.

Opponents of the government were skeptical. Many felt that Moslems hated their Hindu neighbors too much to allow them any rights. In East Pakistan, the Moslem press and public officials openly expressed dissatisfaction. But government leaders were determined to give it a try.

Worldover Press Reports

TURKEY. Since three-fourths of the Turkish people are engaged in farming, much significance is being attached to a forthcoming agricultural census. It will supply up-to-date information on acreage under cultivation, potential acreage, types of crops, livestock, number of farm workers. The move is an important step in governmental plans to revitalize the country's agriculture and increase both farm welfare and productivity.

GERMANY. The church relief organization, *Hilfswerk,* upon receiving an urgent call for help from East Germany, especially for aid to children, decided to meet the need as far as it could from its own resources without outside assistance. "This will not simply involve a pair of shoes," said the movement, "but it will also give people an opportunity to show donors and friends abroad that Germans, too, are prepared to give and not only to receive."

POLAND. Ambitious plans are going forward to make Warsaw a "garden city." Last fall, 27,820 young trees and shrubs were planted, and similar plantings are to proceed each spring and autumn.

MEXICO. Several South American governments have requested Mexico's Secretary of Agriculture, Mario Sousa, to send speakers and technicians to show their respective officials the way in which the Mexicans, through their famous land cooperatives or "ejidos" have worked out a method of land distribution along democratic lines.

FEDERAL AID TO EDUCATION

FOR THE PAST 20 YEARS the movement to raise the standards of elementary and secondary education by aid to the states from the federal government has been gaining strength. In the 81st Congress a bill providing a large-scale program of federal aid seemed likely to pass, but struck a snag on the question of whether parochial schools should be eligible for help in rendering auxiliary services.

As the 82nd Congress opened, plans were underway to try again. An attempt would be made to find a formula that could win support in both houses of Congress. Educators, churchmen, and civic leaders were deeply concerned with the inadequacy of the nation's schools, especially in the poorer states. They felt it unfair that a dispute between religious groups should deprive children of a good education.

The National Education Association called together in November over 100 representatives of national organizations —religious, educational, fraternal, labor, agricultural, minority, and women's groups—to plan overall strategy. Two days of vigorous discussion produced a surprising measure of agreement.

THE FEELING WAS VIRTUALLY unanimous that federal aid should be limited to public schools. Support for this principle was solidified by Roman Catholic opposition to it. Roman Catholic leaders had announced that they would work for a law making the inclusion of parochial schools mandatory even in those states where use of state funds for sectarian schools is prohibited.

The strategy favored by NEA was to bypass the religious issue by proposing that federal aid to schools be limited to educational services, such as teachers' salaries and operation of school plants. By omitting from the bill such auxiliary services as bus transportation and health programs, the need for better schools could be considered on its own merits.

ANOTHER PRINCIPLE which won general assent was that equal educational opportunity should be provided for minority racial groups—Negroes in the south, Mexicans and Indians in the southwest, Orientals on the west coast. One condition of federal aid to the states should be the raising of standards—as to teachers' salaries, textbooks, school facilities—so that children of minority races would get as good education as the others.

There was some difference of opinion as to how this principle should be applied. Some felt that non-segregation in the schools should be required before federal aid would be granted. Others insisted that to place this provision in the proposed legislation would be to insure its defeat. This would deprive the children of those races of the benefits which they would receive if a bill with more moderate safeguards passed Congress.

The latter view prevailed. The resulting formula provided that in any state receiving federal aid, a minimum amount per child must be spent, with children of all races sharing equally. The result would be that the largest amounts would go to poor states, where equalization of educational opportunity is most needed.

With professional educational groups providing the legislative leadership, and with churches and public-interest organizations arousing popular support, it is hoped that the effort to secure better schooling for the nation's children will this time be successful.

—ROBERT E. VAN DEUSEN

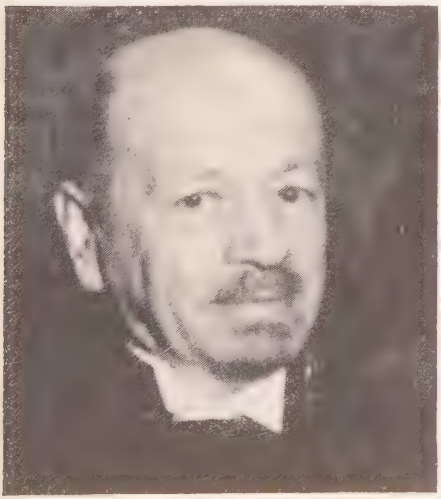
IS THE POLICE STATE OUR FATE?

By OTTO DIBELIUS

Governments which attempt to rule the whole life of man are now a firm reality. What do Christians think about these police states?

THE DEVELOPMENT of the total state has proceeded on two levels which have gotten closer and closer to each other. On one level has been the adaptation of our social life to the machine age. As part of this, the means of production could not continue to remain in the hands of the few, with the great mass of men serving this minority. In one way or another, the socialization of the means of production had to come about—if not all the means of production, at least the most important.

Socialism wrote this as its great goal across its flag. Among the common people there was an old and never vanquished feeling that at least the riches of nature—forests, coal, and especially the land—can never be the exclusive property of individuals. "Socialization" got under way.



Dr. Dibelius is bishop of Berlin and president of the Council of the Evangelical Church in Germany. For several years he has been the leader in the church resistance to Communist pressure in the Russian zone of Germany.

Unfortunately the 19th century understood by socialization nothing more than that the state, as the representative of its people, should take over everything that must no longer belong to the individual. Thus the state won power over areas of life to which it had never been able to lay claim before. This power grew and grew. Finally it laid its hand on the whole life of man.

The total state had become a fact. It looked completely different than run-of-the-mill socialism had thought it would. But power has its own laws. And when there is no one who can set limits to it—this is the case in the total state—then these laws work themselves out without hindrance.

The total state of today has little in common with socialism any more. The child has devoured his mother and now has a new look of his own.

THE OTHER LEVEL of this development lay in the political area. Distances were steadily shrinking all over the world. States which had never had anything to do with each other before now met in the entanglement of world-girdling trade. In their colonial expansion the great powers collided with one another here and there.

There was no longer enough room on the earth to live and let live. At least that is the way it looked to men. And the more powerful the large nations became, the clearer it was to be seen that in a great fight—involving everyone—only those would be among the victors who were prepared to use *everything* in their possession in the hour of decision.

Such an hour of decision, however, was a constant. One had to keep up full strength in order not to be bested in the daily struggle of the nations for the preservation and increase of their power. Only fear of the other nations could restrain the opposition from increasing its power without regard to consequences.

THUS THIS development ran its course. It began with universal military service. Every man who could carry a gun became a factor of power even in peacetime, prepared for immediate action. The state injected its "military viewpoint" into all matters of communications and commerce.

In the first world war the great powers saw themselves forced for the first time to subject all areas of trade and even of intellectual life to the service of national self-assertion. And there was no nation which did not give its full approval to such a general subjection. The term "total war" appeared at this time. It was the direct forerunner of the total state.

The total state itself first came into being in Russia. Then, although not in a perfected form, it appeared in Italy, then in Germany, and Spain. The collapse of Germany and Italy did not in the least mean that this system had been given up. Just the contrary: one state after another adopted totalitarian methods, especially in the area of Russian influence, and also in South America.

However, the tendency to totalitarianism is in some degree active everywhere, even in such states as those which today reject with indignation any thought that they might at any time adopt a totalitarian system.

To be sure, this development has entered into a new stage. The total state is no longer what it once was—a vision of the future about which everybody could think his own thoughts. It is a reality. It is a secure and firmly rooted part of our reality.

Everyone can see clearly for himself what a total state means. He can make his own decision for or against such a system. Or rather, he *must* make his decision. The total state leaves him no rest.

For it is the very nature of totalitarian power that it can never be satisfied with what it already possesses. It must go forward. The total state is a propaganda machine with a world-wide radius of influence. The agents of National Socialism were located in every nation on earth, and the agents of Communism are now doing their work in all parts of the globe.

For every nation today it is *the* problem: to be a total state or not? It is not actually a question of whether a new state that has a choice must become a communistic state. It is rather a question of totalitarianism itself. The National Socialist state in Germany and the Communist state in Russia were more similar to each other than two communistic countries could ever be which had not yet developed the totalitarian system.

THE QUESTION of totalitarianism stands before the door. And it is not a question that can be discussed in a scholarly fashion. It is the question that is fought over —for life or death. This is no ball game with velvet gloves. People are throwing rocks. And anyone who gets into this

game must expect someday to find himself left behind on the road with a pair of smashed legs.

All other problems are meaningless beside this single one. All who are participating in this struggle and who encounter the kinds of questions with which others excite themselves have a tendency to use the phrase which became popular under National Socialism: "I would love to have *your* worries!"

THE CHRISTIAN CHURCH cannot stand aside in this struggle. For if the church has any responsibility at all toward the community life of man, it is called for here.

For the church it is a question of whether the new form of life which has grown up can be unified with what the gospel asks of man and for man.

That is to say, it is a question of whether the development in which we live can be approved or at least endured, or whether—for the sake of the gospel—it must be withstood.

It makes no difference at all whether this development is perhaps inevitable—whether the totalitarianism of the state is the last word of our history that could only lead to the decline of the West—or whether this is a development which trips on itself and draws itself out to ridiculous extremes, so that something new will come for which the way will have to be prepared in good time. All this is important for politicians but not for the church. *Because for the church it is a question of truth, never of success.*

HELP US to disagree without being disagreeable, and to differ without being difficult, and to be honest without being tense, and frank without being offensive. —From *Prayer* by PETER MARSHALL

The Christian Faith and the Crisis

In 1951 Christians have a strong protection against hysteria

By REINHOLD NIEBUHR

EVEN AT BEST the new year of 1951 will be one of crisis. If we are not involved in a third world war, we will nevertheless live as an armed camp. Moral, economic and political disciplines will be required of us which will be the more difficult to sustain when the perils of actual war are absent.

In this situation we must ask ourselves the question what distinctive contributions may be expected of men of Christian faith to preserve the sanity and serenity of nations. The Christian faith cannot give specific answers to specific strategic questions about the defense of so-called western civilization. Yet a true

faith is never irrelevant to immediate historical vicissitudes. The Christian faith must be relevant to the present situation in at least the following ways:

1. THE CONVICTION that all things must work together for good to those who love God must free us of hysterical anxiety about what may happen today or tomorrow. One of the weaknesses of a secular age is its undue confidence in "tomorrow" as the justification of our acts and duties "today." But now every tomorrow is even more problematic than the present.

Perhaps this has always been true. But it is more obvious now than in recent generations. We must do our duty in God's sight, not asking too many questions about how the whole drama will be completed. "Rejoice," said Our Lord, "not that the devils are subject unto you but that your name is recorded in heaven."

2. HOWEVER CLEAR the distinctions between a free society and a system of tyranny, and however necessary it is to defend our cherished liberties, we cannot as Christians forget that there is a judgment of God over us which is not identical with the judgment which we make of our foe, or our foe makes of us.

The constant warning of Scripture that "we must all be made manifest before the judgment seat of Christ" reminds us of a "last judgment" under which all our historic judgments, however necessary on their own level, are problematic.

This Scriptural reminder is particularly important for America and Americans. For the good fortune and success of American civilization tempt our nation to the intolerable pride of imagining that our "way of life" is a kind of ultimate standard of virtue. We are not only in danger of alienating our European friends by this pride but also of miscalculating our moral resources in Asia.

Asia does not regard us as a paragon of virtue. Asia is filled with justified and unjustified resentments against the white world. If our pride blinds us to this fact we will make many serious political miscalculations. These miscalculations will be due, not so much to ignorance as to what St. Paul defined as the "vain imaginations" of the heart.

3. WE MUST RESIST the hysteria which threatens to reduce American opinion to a totalitarian conformity by casting the suspicion of treason upon every thought which does not correspond to the prevailing mood created by the popular press. We rightly abhor the great tyrannical movement which has made a religion of a political creed. But every civilization which gives ultimate significance to political convictions tends to become tyrannical.

We Christians have always maintained that religious resources are necessary for democracy. But we must admit that religion, if it is not thoroughly Christian, creates fanaticism rather than toleration. A true religious humility is the basis of democratic toleration. If this toleration is lost our "armed camp" of the coming years could become a prison.

THE FIRST STEP in evangelism is not the "outreach" of the Church but the inward conversion of the Church itself to the gospel.
—HUGH THOMPSON KERR in *Positive Protestantism* (Westminster)

Since 1860 Lutherans of America have conducted a small mission in Liberia. Recently the missionaries have extended their work deep into the interior of the country, among primitive African tribes. They are now providing the natives with a written language and teaching them to read. The greatest need in 1951 is a new hospital. This week a missionary doctor and a nurse tell why the hospital should be built

HOSPITAL FOR LIBERIA

By PAULINE ZIEGLER

PEOPLE IN LIBERIA are praying for the new Phebe Hospital which will provide the best of care for children. They will have nice clean beds with bedding. And there will be mosquito nets over the beds to protect the children from mosquitoes and thus also from malaria. They will receive proper food for nourishment and they will drink boiled water to prevent dysentery which takes away countless thousands.

Children die every minute in Africa because they do not have proper care at birth or when they get sick. The village people fear evil spirits and live in dread of the witch doctors and the medicine men, who exact unreasonable payments for their treatment, which is merely the tying of some charm around the arm, the foot, or the body.

There is a belief that the spirits of the dead call for the spirit of the sick person to come and join them. A piece of string or a leather thong tied around some part of the body by the witch doctor holds the sick person's spirit and thus keeps the patient from dying.

Miss Ziegler is a nurse at the United Lutheran mission in Africa. Dr. Reber is a physician, now on furlough in the U.S. where he is engaged in graduate study of medicine.

WHEN CHILDREN ARE BROUGHT to the mission clinics or to the mission hospital, they usually have no clothing whatever—nothing on them except these strings of "medicine" or charms. At our mission dispensaries and hospital these things are removed and the children are placed in the care of Christian nurses and medical assistants. Best of all, they are placed in the care of the Lord.

Many come dying, yet they live. Christ is the greatest Physician, and he can heal even when human help fails. In no time at all, with the care given by trained and loving hands, the little ones recover and are bright little children, happy to know for the first time what real and tender care means.

We know that all children, whether in America or in Africa, need LTC. These initials mean to us "Love and Tender Care" which God meant all children to have. Besides the physical care the patients are given some knowledge of the message of the Gospel. Children learn to sing Christian songs and listen to the story of Jesus the Saviour. Grown folks hear the same story. Returning to their villages, former patients tell their friends and neighbors what they have learned.

IN OUR LITTLE HOSPITAL at Zorzor, it

MAN LEARNING
ULC Missionary Maebelle Hosterman instructs Liberian

has not always been possible to give the best care to babies. Sick children and babies sometimes have to be housed in absurdly inadequate quarters. At one time 18 sick children and babies were kept in one mud hut which the American nurse had previously ordered built as a storeroom. It was the only place available for the safe-keeping of these children.

Without beds, children have to sleep on mats on the floor. There is danger of insects and even of rats and snakes. Besides this, the very ground is infested with the germs of intestinal parasites, jiggers, yaws, and other diseases that endanger children's lives. In the new hospital a well-designed children's ward will provide excellent care.

ONE OF THE HOPEFUL SIGNS in our medical work in Liberia is the growing knowledge which the people have of the good results they can expect in the mission hospital or dispensary. More children are brought in for care and more men and women come for treatment.

Many who were afraid of foreign medicine now come eagerly and willingly. In some cases even the native medicine man instructs the people to come and receive our care. It is true he still ties the native "medicine" to the patient as a precaution against prowling spirits that might get control over them. The hopeful change is that many have learned to trust the missionary and the mission hospital and scientific medical care.

When the Gospel message is added to medical care it comes with a strong recommendation to every human heart, no matter how unenlightened or how stub-

born. The message of Christ is inevitably a part of the care given in a mission hospital.

Missionaries Bring Good Health

By EARL REBER

JUST FOR A MOMENT let's pretend you are a very small animal parasite, no bigger than three red blood cells placed side by side. Wiggling like a little fish with a lash-like tail, you would swim with an undulating motion hither and yon, darting over and around many red blood cells, tumbling through blood vessels with the "lub dub" beat of the African's heart.

Your brother "Tryps"—as this particular parasite is called—may be still living in the blood of an antelope or, like you, may have passed from beast to man carried in the stomach of a fly. The fly is bigger but looks something like a common, ordinary house fly. It is his bite that enabled you to penetrate the sun-toughened skin of your African victim.

Maybe it is the skin of Mama Wubo, a very faithful Christian woman in Zorzor. She was troubled with headache and fever, came to the mission dispensary, and found the true cause of her complaints.

Or maybe it was Pewu, son of a clan chief. Dangling in a hammock he was brought unconscious to the muddy steps of the hospital, where a microscope told the cause of his stupor.

Or maybe it was Loapu whose mind had been affected so she could not grasp the importance of her treatment. She wandered away into the forest to enter into a lasting sleep, to die of starvation and pneumonia.

NEW DAY IN MISSIONS
Short-wave equipment is used by missionaries to transmit messages across jungle

ALL ACROSS AFRICA from the West Coast to the East Coast, people die of sleeping sickness. From Sierre Leone down through the Congo over into Rhodesia, this scourge, caused by the "Tryp" is fought by governments and missions alike. This disease brings severe headaches, mental dullness, apathy, stiff neck, trembling hands, mania, convulsions, coma, and death. Clear it and other serious incapacitating disease from their bodies and you will see the growth of the church mirrored in their good health.

WE ALL KNOW enough to be much better men than we are. . . . No further light is likely to break in upon us until we have made better use of the light we already have. —JOHN BAILLIE

Churches Get Into Television

By WILLIAM DINWOODIE

A new opportunity has come to bring the church's message to a multitude. First experiments in television are successful

PIONEERING SPIRITS welcome the opportunity that has been opened to the church through the medium of television.

In its appeal to the eye as well as the ear, they see a chance to bring the Gospel message to thousands of families whom the church has failed to reach in any other way. Yet they realize that many new techniques must be developed if they are to make the most of their opportunity.

Already a start has been made through flashing the better religious films across the television screen. But there are all too few films of professional quality to meet the need.

To make up for the lack, the Protestant Radio Commission made a puppet film of "The Good Samaritan." This is the first in a series on parables of the New Testament. It met with a highly favorable response in New York and is being used by television stations across the country.

ANOTHER EXPERIMENTAL SERIES, designed especially for women, carries the general theme of *Christian Nurture*. The first film was entitled *Love 'Em but Don't Leave 'Em*. It includes introductory remarks, a dramatic presentation and a closing discussion.

Briefly, the story points up the problem of a young mother who fears she will spoil her child by too much attention. Frightened when the child becomes fretful and refuses to eat, she calls in a doctor. He tells her that while the child is well physically, he is actually "hungry" for mothering. She must, he said, make the child feel that he belongs to her and she to him and she must learn to enjoy her baby more.

It is films such as these that find ready acceptance in stations large and small. But what of the current religious films? you ask. How can I tell whether they would prove acceptable?

When I put these questions before Arthur Oppenheim of the National Broadcasting Company, he said there was a better than fair chance the films would be used if they were of professional quality and offered a worthwhile message. Also, they must be furnished free to the network and have music and script rights cleared.

Obviously, professional quality and worthwhile message are the more important of the four conditions.

PICTURES RELEASED during the past few years that certainly meet these standards include two National Lutheran Council films: *Answer for Anne*, considered by many critics as the best church-produced motion picture in 1949, and *The Two Kingdoms*.

Answer for Anne explains the displaced persons problem, while *The Two Kingdoms* tells of a Silesian family who regain their Christian faith through the influence

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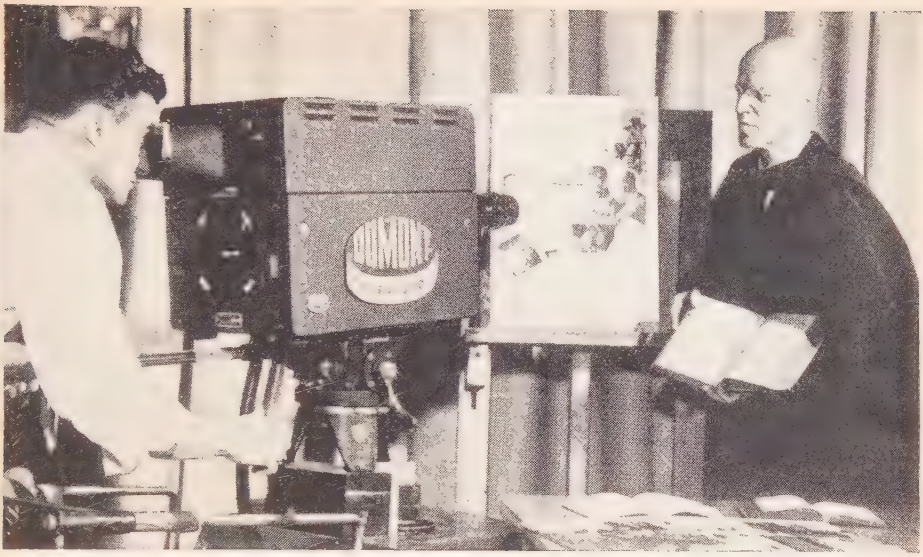
Mr. Dinwoodie is on the staff of "The News" in Cleveland, Ohio.



BIBLE ON TELEVISION
American Bible Society program was seen and heard

of a Lutheran relief worker from America.

Each of these films has heart-warming appeal, each has expert direction and each has a cast of actors who display a sympathetic understanding of the roles that were assigned them.

Incidentally, the close tie between religious films and television hasn't been overlooked by church leaders. That's one reason why the Protestant radio and film commissions have been merged in the new department of broadcasting and films of the National Council of Churches.

ANOTHER TELEVISION OPPORTUNITY comes through the panel discussion, especially if it relates to the part of the church in meeting community problems.

Most technicians agree, however, that it shouldn't be aired on the same basis as a radio panel. Whereas most radio panels meet around a table in the studio, the television panel would be more effective in a hall with audience participation.

Thus the camera could be switched from the panel to the questioner in the crowd, giving the listeners, sitting around their home sets, a feeling that they were actually participating in the discussion.

WHAT DOES television offer the radio preacher? If he has proved effective on the radio, it is almost certain that he will pass the television test. But if he failed to put across his message on the radio, there is no reason to believe that he will improve when he faces the television cameras. In either case, the preacher must have the ability to look beyond the microphone to the people he is trying to reach with his sermon.

I had lunch with the late Dr. Walter A. Maier of the Lutheran Hour a few months before he died. In the course of the conversation I asked him for the secret of his effectiveness. Dr. Maier put down his fork and looked away over the heads of the other diners. After a moment's thought, he turned to me and said:

"Whatever success I've had comes, I think, from my ability to picture the vast audience that is listening to me. I see them as a people hungering and thirsting for the bread of life and I lose sight of that little metal gadget in front of me entirely."

A similar comment came from Dr. Ralph W. Sockman, the "voice" of the National Radio Pulpit.

"Through letters and my visits throughout the country, my invisible audience has become visible to my imagination," he said. "A retired professor in western Kansas, a paralyzed young man in Cleveland, a man of 80 who listens from his mountain cabin high in the Sierras—these are among the people I see sitting before me each Sunday morning."

Dr. Sockman then went on to point out that while television brings the preacher before the eyes of his listeners, "his message will hardly be worth hearing unless he has imagination to see into the homes."

"Religious broadcasting requires mental television if it is to be effective," he concluded.

IN LOOKING OVER the entire field of radio and television, the outlook is most promising.

Many religious leaders believe it offers the Protestant church its greatest challenge since the Reformation. They see it as a most effective medium in fulfilling the Biblical injunction to carry the Gospel story to the peoples of the world.

Yet there is one disquieting note that cannot be overlooked. I refer to the unwillingness of certain station operators to allow any controversial issue to be aired on a religious broadcast.

In several instances within the past year, church programs have been dropped because someone in an interview or panel discussion mentioned steps that should be taken in uprooting a social or racial evil.

EVERETT PARKER
Leader in Protestant radio experiments

THE LATEST EXAMPLE to come to my attention followed a radio interview in a large midwestern city. A cultured Negro woman happened to remark that while there was an anti-segregation law on the city's statute books, it wasn't being enforced by municipal agencies.

"Either we should enforce the law or repeal it," she said.

The next morning the secretary of the Church Federation, which sponsored the broadcast, found a letter awaiting him from the station manager.

In it the manager said it had been decided to discontinue the program because the issues presented "were certain to be unpopular with some of our listeners."

It would be well to stick to the "prayer-sermon" format in the future, he suggested.

That letter aroused the indignation of the federation secretary and his radio

committee. Together they framed a reply which said, in part:

"We will still produce the prayer-sermon programs that you want but we are not content to stay within those limitations.

"Religion is an affair of everyday life and it should lend its voice to every community controversy if it is to prove effective.

"Questions that have to do with capital and labor, racial discrimination, commercialized gambling and prostitution must be aired to keep the city aware of its responsibilities.

"We understand why the radio stations are afraid to deal with live questions, but we feel we must deal with them on the air as well as in the pulpit. Fortunately, we of the Protestant church have had long experience in presenting controversial questions to congregations that include many types of thinking. We find we have more hearers when we tackle these questions and we are certain that religion on the air will experience the same results if it is left unshackled."

I have given space to the reply of the federation secretary and his radio committee because it represents the judgment of religious leaders who are threatened with tight broadcast restrictions.

CLERGYMEN STUDY TELEVISION CAMERA
A Radio Commission workshop

They feel that religious radio and television must have certain freedoms if they are to perform their mission. If censored to the point where they fail to meet their community responsibilities, they lose their force as an arm of the church militant.

This threat must be attacked where ever it raises its head. It comes as the one disturbing cloud over the religious airways.

SIXTY SECONDS

THE GIANT AIRPLANE was on fire. There were skilled members in the crew. The field was close by. And on the field were skilled firefighters with the best of equipment. The plane was headed directly for one of the landing strips. Sixty seconds—and all would be well.

Then the plane dropped short of the landing field. The trained crew and the equipment for fighting fires were sixty seconds away, but they might as well have been a million miles away.

Many souls have been lost because of a matter of sixty seconds. Regarding one man who thought he had plenty of time, Jesus said, "This night shall thy soul be required of thee."

An eternity can be wrapped up in sixty seconds. —W. R. SIEGART

THY WILL BE DONE

By RAYMOND T. STAMM

This is the fourth in a series of ten studies in the Lord's Prayer. To pray that we may do God's will is to enlist in the great company of workers

GOD SENT HIS only begotten Son to make all men his sons. Doing our heavenly Father's will is therefore a child-parent relationship which, as we grow in spiritual stature, becomes more and more a fellowship of persons working out a common purpose.

"Thy will be done" is not the prayer of the Stoic, who says, "Be a good soldier, obey your Commander, and don't stop to ask why." It is not the prayer of the Fatalist, who, when his lucky star has failed him, submits with what grace he can to what is bound to happen anyway in the mechanical dance of his atoms around a cyclical Inevitability.

Nor is it the prayer of the disillusioned Realist, who regards Christian social action as a spiritual boon-doggle arbitrarily imposed for the good of his soul while he waits for the helicopter to take him off this war-ridden slum.

WHEN WE PRAY, "Thy will be done," we confess our faith that God has called us by his grace to work with him in building a society on earth. The Christian motive for doing God's will is not fear of the consequences of leaving it undone but response to God's perfect love that casts out fear (I John 4:18). As Jesus prayed this prayer in Gethsemane, it was neither passive resignation to the inevitable nor improvisation to meet a supreme and unexpected crisis. It was the continuation of a daily prayer that had kept this carpenter of Nazareth in the path of duty all his life as the Architect of God's kingdom on earth.

BUT WHEN WE set out with Jesus to build this kingdom, how can we know that the blueprint, the plumb line, and the T square we are using are God's and not the faulty designs of our own proud hearts? Dare we who stand knee-deep in rubble, culturing germs for bacterial war, presume to *build* what only God can *give*?

The answer is, Yes, by the grace of God. For he gives us the kingdom as he gives us the power of his Spirit to achieve it. This Spirit, who has given us the blueprint in the Scripture, continues to teach us how to use it in accordance with the mind of Christ.

Without the Spirit and the mind of the Christ who said, "Father, forgive them, for they know not what they do," we are sure to go wrong when we try to do God's will by hallowing his name and building his kingdom on earth as it is in heaven. One Sunday evening at the outbreak of the second world war, two men were watching the sunset from a hill overlooking a busy highway. One said, "God has sent this war to punish the nations for breaking the Sabbath." In this opinion he was confirmed by the front page of his church paper, which asserted that God had sent the war to ration the tires and the gas, and to melt into cannon the

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Dr. Stamm is a member of the faculty of the Lutheran Theological Seminary at Gettysburg.

church bells of the people who had driven their cars to picnics instead of to church.

These interpreters of God's will were sincere Christians, but they oversimplified the problem. Neglect of worship has fatal consequences for the spiritual life of man. But it is only one of the manifestations of the secular spirit by which man brings war upon himself.

War forces the very Sabbath-breaking they supposed it was sent to punish, and brings famine, disease, and death upon millions. Moses thought it was God's will to stone a man to death for gathering sticks on the Sabbath day. This our Christian conscience would forbid. And the conscience that does not keep step with the continuing revelation of the mind of Christ through his Holy Spirit is easily betrayed into cruelty of heart. The plight of prodigal sons eating pods while making bombs is no laughing matter in the heart of God who is in Christ reconciling the world to himself.

This worst idolatry, this sin of imagining that our vengeance is God's attitude, is as old as history. Take the case of Annubanini, king of the Lullubi, who won a battle in Iran 4,500 years ago. Having no camera, television, or Time-capsule, he had his V-Day carved on a rock at Zohab. There he stands before his goddess Inanna, a bow in his left hand, a club in his right, grinding his heel into the stomach of a prostrate captive. The goddess drags two prisoners on the end of a rope to their knees before him as she hands him the ring which is the symbol of his power. Six other nude prisoners file broken-spirited into His Majesty's presence.

Annubanini thought it was God's will for him to lead his enemy around by a rope tied to a ring in his nose. His theology was transcendentalized monarchial politics, for which our modern Superman has substituted an irresponsible geopolitical materialism. From the club of this kinglet in Iran 25 centuries before Christ to the menacing fist of a "people's democracy" 20 centuries after Pentecost, the story has been so much the same that even Christians are tempted to concede that "you can't change human nature." But that is just what Jesus came to do, and he has said, "As the Father hath sent me, even so send I you." That is God's will for us.

The will of God is man's perfection (Matthew 5:48), not his enslavement and destruction. "To do justly, and to love kindness, and to walk humbly with thy God," that, and only that, says Micah, is the good life; and because it is good it is the will of God. Our first business is to keep our conscience as an unspotted mirror of the Christ who is the light of the world. This means that we must never suppose that God does, or wants us to do, anything that our growing conscience at its Spirit-enlightened best forbids us to do.

When we allow the Spirit of Jesus to guide our actions, we learn how to be poor but rich, sad but glad, meek but heirs of all the earth. Hungry for righteousness, we are being satisfied. Merciful, we obtain mercy; forgiving, we are forgiven.

With the purity of God's love and of a single aim in life we see God. Called to be peacemakers, we live so that quarrels never start. Being persecuted we bless. Beaten, we turn the other cheek. Compelled to go one mile, we go two. We serve as salt to keep society from rotting and to give life a good taste—as the light of the world never to be blacked out, as healthy trees bearing good fruit.

We are truthful, sincere, generous and kind. We reverence our fellow men for

what they, like us, by God's grace may become. And we love our enemies.

As builders of God's kingdom, we count the cost and dig all the way down to bedrock. As God's bankers we multiply our talents. We serve one Master, and one only, that is God. Putting our hand to the plow, we look ahead, keeping the furrow straight. We take Christ's yoke and go cross-bearing with him, preaching the gospel, teaching the ignorant, healing the sick, and doing good to all men, giving "good measure, pressed down, shaken together, running over."

Quietly, patiently, we stand with our Lord among men "as he that serveth" (Luke 22:27), helping him to "send forth judgment unto victory" (Matthew 12:20). As scribes instructed by him in the ways of the kingdom, we use our reason and bring forth out of his treasure new ideas as well as old ones. Being God's watchmen we keep alert. In short, we love God and live according to the Golden Rule. All this is what happens daily when we pray our Lord's Prayer, as he prayed it, with our lives.

THE CHRISTIAN with this kingdom in his heart values his neighbor as God values him, serves him as Christ would serve, and desires his love in return.

The ingredients of God's love are three, with a threefold motivation—esteem, service, and mutuality. The aim is not service above self but service through self for the sake of Christ. "Thou shalt love thy neighbor as thyself" necessitates a proper self-love. If Christian love were all giving with no receiving, it would be just as selfish as all receiving with no giving.

God's love, revealed in Christ, and man's love, responding in faith, are mutual. Neither lover is selfish in wanting the other's love in return.

FAITH

IT WAS SNOWING as I stepped out of the house in the morning to feed the birds. They were already there waiting for me—several dozen sparrows sitting in the near-by tree, twittering expectantly.

As I walked towards the spot where I put their grain each morning, several of them flew down to meet me and perched trustingly on the clothes line, a half-dozen feet from me. The moment I had poured out the grain for them and had withdrawn a few feet, these flew down to eat and the large flock from the tree came fluttering down to join them.

Why is it such a pleasure to feed birds? Isn't it because they learn to trust you so much? Each morning they are there waiting, and each time they fly down to meet you with remarkable faith in your good intentions toward them. So long as they expect me each morning and come to me with such remarkable trust, I can't disappoint them.

Now I understand better why God is pleased with our faith in Him, and why the Bible says, "Without faith it is impossible to please God." From this we rightly infer that "with faith it is possible to please God." Faith is the quality that pleases.

—ROLAND G. BORTZ

FAMILY NEXT DOOR

By LINDA AUS JOHNSON

A little fellow set off on a trip to find happiness that his quarreling parents couldn't bring to his home

RAIN AND WIND beat wildly against the kitchen window of the little white-stucco-covered cottage on Elm street. Within, the house was dark, cold and clammy. Dirty dishes were visible everywhere, on sink, stove, and table. The floor was mud tracked and dirty.

Huddled on a chair near the window a pathetic little fellow peered through the dusk into the brightly lighted sun-porch of the house next door. Watching this happy family was Ronnie's favorite pastime when the weather was not suitable to be out. When the kitchen was dark Ronnie could better make believe that he too was a member of the family next door; that he sat at the table with Bobby, who was now playing checkers with his father.

As he watched little three-year-old Betty racing about with the terrier he could almost feel himself running with her, laughing and shouting as the dog jumped to catch the ball she held in her hand. Through the window of the well-lighted kitchen he could see Betty's mother busy near the stove preparing dinner.

Watching her only served to increase the gnawing pain in his stomach that had persisted throughout the dreary day. He turned back to the dark kitchen of his own home. Wouldn't his mother ever fix anything to eat again?

RONNIE LISTENED for sounds from the front of the house. The quarreling and bickering were still in full progress. First his father's loud, angry shout, and then his mother's muffled sobbing.

He turned back to the window just in time to see the family next door gather around the small white table covered with steaming hot dishes. He watched solemnly while they bowed their heads in prayer, then turned his back again to the window.

Ronnie knew precisely what would follow . . . they would all help clear away and wash dishes when the meal was over. Then they would go out in the car and all go to church where Bobby's father sang in the choir and his mother played the organ. Many times they had asked Ronnie to come with them, but Ronnie had refused . . . not because he did not like to go, but because he wanted to go with his own father and mother.

A tear trickled down his cheek but he wiped it away quickly. Although he was not yet five Ronnie had discovered that nothing was gained by crying.

A loud bang echoed through the house. Ronnie's father's angry voice bellowed, "Go and get your divorce! It's the only thing that will make you happy!"

THE DOOR of his father's den shut with another loud bang. Ronnie knew by that sound that his father would not be out again for a long time, maybe not until morning. Then he would go to work without breakfast and his mother would cry all day.

For a while Ronnie wondered if it would help to run in and talk to his mother. He edged off the chair, but suddenly remembered how she had screamed

at him the other day when he had tried it. He slid back on the chair.

If he could only think of some way to make his parents happy so he could live like Bobby and Betty next door. His mother's sobbing tore at his heart. What was it his father had just said? Ronnie stood for a long time thinking, then, quietly he tiptoed into the back entry where all the wraps and boots were kept.

He pulled down his raincoat, the wide fireman-hat his Uncle Tom had sent him and put them on. After pulling on his boots he took the flashlight out of his father's slicker pocket and cautiously let himself out through the back door. It was raining harder than ever now, but Ronnie wasn't afraid of the rain, in fact, he wasn't afraid of anything anymore. He glanced over at the house next door and smiled. When he got back he wouldn't have time to sit in the window and watch Bobby and Betty doing things.

Once outside Ronnie wasted no time. He lived only two blocks from the highway and had no trouble getting started on his errand. The wind was strong and it took every ounce of strength Ronnie possessed to fight to keep his balance. Again and again he was swept off his feet and thrown into the mud, but he struggled on.

UNAWARE OF THE TURMOIL and grief he had created in the little town of Elmwood and the white stucco house on Elm street the lonely, bedraggled figure struggled on fighting stubbornly against the elements of the storm throughout the night and into the early morning hours. In the little stucco house lights blazed in every room of the house for the first time in years.

A frantic mother stood tense beside the telephone awaiting word that her son had been found . . . alive. A silent, remorseful father joined in the search. Kindly neighbors streamed in from all directions ready and willing to lend a helping hand.

At the peep of dawn they found him . . . wet, cold, and unconscious along the highway. Dreadful days followed with long hours of watchful waiting, nights of raging fever and delirium . . . but in this as against the elements of the storm Ronnie fought and won.

When Ronnie opened his eyes his parents were sitting side by side near his bed. He stared up at them in puzzled bewilderment first, but suddenly his mind cleared. His mother bent low and kissed him upon the cheek. She looked sad, but she looked happy too . . . just a little like Bobby's mother next door.

Ronnie tried hard to think how far he had gotten on his errand, but he just couldn't remember if he had made it or not. Then his father smiled too and he knew. He tried to sit up, but his mother gently pushed him back on the pillow.

"YOU'VE BEEN VERY SICK, Ronnie. You must be quiet until you get better."

"But I want it, Mother. I want the divorce!"

"The divorce!" The parents looked at each other and turned ashen.

"Yes, that's what I went for. I heard daddy say it would make you happy. Will it make our home like Bobby's next door?"

Ronnie watched his parents and waited. Why did it take them so long to answer? His mother looked like she was going to cry again. But she just kissed him again and pulled the covers up around his neck snugly.

"Yes, Ronnie," her voice was husky. "You gave it to us and our home will always be like the one next door."

Satisfied, Ronnie turned over and was soon sleeping peacefully.

On January 21 in all our churches the first sixteen verses of Matthew 20 will be read as the Gospel for Septuagesima Sunday. (The word "Septuagesima" is Latin, meaning seventy, and indicates that it is now about seventy days until Easter.) This introduction will help you prepare for attentive listening to the reading of this lesson in church

The Gospel for Septuagesima Sunday is written in Matthew 20:1-16

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

SUPPOSE YOU HAD BEEN TALKING to Jesus about the kingdom of heaven. You had reminded him that you had given up everything to follow him. Then he turned to you and said that you would sit on one of the 12 thrones and judge the 12 tribes of Israel. In fact, everyone who left all to follow him would "receive a hundredfold, and inherit eternal life."

How do you suppose you would feel? Elated, of course. Perhaps even a little proud! That is just how the disciples felt when they received that answer to their questions. While they were still feeling a little puffed up, Jesus told them a parable about a vineyard.

THE VINEYARD was a standard Hebrew symbol for some particular cross-section of society. Isaiah sings a song of a vineyard (Isaiah 5:1-7). This vineyard did not yield the good grapes expected of it. The owner allowed it to be destroyed. In the last line Isaiah tells us that the vineyard "is the house of Israel." God is its owner.

Vineyard terms are common in the New Testament, too. Jesus said, "I am the vine; ye are the branches." And one of the fruits of the vineyard, wine, is used to convey the real presence of Jesus to us during Holy Communion.

In the story of next Sunday's Gospel lesson the vineyard is the kingdom of God, or perhaps the whole of human society. The first laborers are hired under a fixed contract. They agree to work for a penny a day. The word *penny* refers to more than an American one-cent piece. A penny was considered a very good day's wage.

Although the first are hired at a certain wage, all the later laborers agree to work in the vineyard without knowing what they will be paid. They have faith that the householder will be fair.

IF THIS DIFFERENCE in the method of hiring has any significance, which I believe it has, the significance is this: the first laborers represent the Jews who are under the definite contract of the laws of Moses (the old covenant). All the succeeding laborers represent the kingdom-workers under the new contract established through Jesus (the new covenant).

In the covenant under Moses there was a fixed wage, that is, certain blessings were to be given to the diligent follower of the Law; certain curses would fall on

the disobedient. (Deuteronomy 28:1-14 lists some of the blessings; Deuteronomy 28:15 and following verses list curses.)

This is the essence of the Old Testament: if the people work so much, they will be paid so much. These are the first laborers in His vineyard.

In the covenant which Jesus established there is no fixed wage. Under the new covenant (Testament) a man enters the kingdom in faith and through faith. A disciple works in God's kingdom not knowing what he will receive, but knowing that God will be fair. Since there is no fixed payment, those who enter late may receive as much as the earlier. These are the other laborers in His vineyard.

THIS PARABLE does not show that the New Covenant is superior to the Old. It cannot be used to support or reject either work righteousness or justification by faith. It does not attack the idea that one can merit salvation, nor does it support that position. This parable does not deal with these questions. Here Jesus is dealing with something else.

The disciples, you remember, are glorying in their expected rewards, perhaps even to the point of arrogance toward others. In this parable Jesus brings them to the sharp realization that in God's kingdom there is equal love for all.

PERHAPS YOU HAVE wondered whether one man will receive more than another in the day of judgment. Will the one who is a Christian all his life receive more than he who enters the kingdom late in life? Will the Hebrew patriarchs under the old covenant receive more, or less, than the disciples of Jesus? To this type of question this parable is addressed.

Each laborer in the kingdom receives the same reward. The point is that God gives his *complete* love to every man in his kingdom. He does not differentiate on the basis of contracts or of time served.

The parable points out that some men may complain about this (verse 10-12), expecting to receive more than others. Such an attitude is based on a human conception of justice, far inferior to God's justice. No one is wronged. In fact, in the kingdom of God no one really earns his reward. If he earned it, how could it be a reward? And how could a mean earn something from God, who needs nothing?

"Is thine eye evil . . . ?" (verse 15). Is your outlook selfish because God is good? If you expect more from God than the worst sinner in his kingdom receives, you do not yet fully understand what "love thy brother" means.

THE LAST VERSE attached to this parable (verse 16) is probably just a repetition of the verse preceding it (Matthew 19:30). It may be one of Jesus' sayings which Matthew did not know where to put, because he was not sure when it was said. This may have seemed to him to be a logical place; therefore he inserted it.

As you can see, however, it is not the point of this parable that the last shall be first and the first last, although that order is mentioned in verse eight. Nor is it the point of this parable that many are called, but few chosen. The chief purpose is to show that all are equally treated.

This is a comforting parable for the late-comers into God's vineyard. And for those who have long been followers, who have borne the heat of the day, it is a gentle reminder of the boundlessness of God's love. He loves all equally. We should do likewise.

A MAN who bows down to nothing can never bear the burden of himself. DOSTOIEVSKI, *A Raw Youth*

Personal Problem Clinic

Needed: Information

QUESTION: I married a Catholic. I declined to go into the Catholic church, so my wife turned Protestant. In the town where we first lived there was no Lutheran church, so both of us joined a — Protestant church. Lucile received no instruction in the faith before joining—just came before the congregation and was received.

Later we moved here, and united with the Lutheran church. Since my wife was received by transfer she again was not instructed. She started to read THE LUTHERAN, but because of several articles on Catholicism she now refuses to read it—she throws it into the waste basket. When her Sunday school teacher says anything against the Catholic church she argues and gets all roiled up. She is now going to Sunday school very irregularly, and I'm afraid she may quit altogether.

I thought she would become a devoted church member, but now I'm afraid she may drop out entirely.

REPLY: She turned Protestant, did she? It looks as though she only went through the motions without undergoing any real change of outlook. She needs very much to know what Protestantism stands for. It's unfortunate that she never received thorough instruction, so that she might plainly see the fallacies of the Roman Catholic church and get a clear view of evangelical Christianity. It's no wonder she assumes her present attitude. She doesn't understand the difference between Catholicism and Protestantism, or the reasons for them.

Talk this problem over with your pastor. It may be that he is planning an adult catechetical class to which he could invite her. If that happens you had better attend the class with her. Or, the pastor could have a series of interviews with her, or with both of you, and suggest certain reading to her. It would be advantageous to both of you to have books on Christian teaching in your home. The following would be valuable: *Basic Christian Teachings,* M. J. Heinecken; *Truths We Live By,* M. J. Heinecken; *What a Church Member Should Know,* A. A. Zinck; and *The Way,* C. M. Jacobs. Any of them is inexpensive. It will be pleasant and profitable to read and discuss them together. Get also *The Split Between the Roman Catholic Church and Christ* (15c).

Don't try any form of pressure, but help your wife to inform herself so that she can think the problem through.

Evading responsibility

QUESTION: Don is nine, and a fine specimen. But he hasn't learned to accept responsibility. He is forever putting off the doing of his tasks or trying to get out of them. I'm at my wits' end.

REPLY: A nine-year-old finds many things which interest him more than what adults want him to do. But we can help him to take his responsibilities more and more, things such as caring for his own possessions, homework, co-operation in family chores. Don't ask too much and don't have too many rules. He will need some reminders, for there are many distractions. In calling duties to attention, consider what he is doing at the moment, what plans he may have for work or play.

Practically all youngsters have an inclination to slide out of unpleasant or irksome jobs. Conscience and a sense of duty develop slowly, so slowly that sometimes the situation may seem hopeless. Meanwhile, avoid too much talking or the making of threats. Be as consistent as possible. Furnish a worthy example, and go more than half way in co-operation. Let performance of duty receive recognition. For unusually good performance let there be some special privilege or reward. Persistent effort is in order, but it must be attended by tact.

—EARL S. RUDISILL

Worship

Eternal Values in Religion. By James Bissett Pratt. Macmillan. 162 pages. $2.

This little book is composed of seven little chapters, each in the form of a brief essay. The first two are concerned directly with aspects of worship. These two chapters are by far the most interesting and helpful in the mind of the reviewer. The other five chapters deal with a so-called practical analysis of eternal values in religion: "Religion and the Mind" . . . "The Mystic's Sense of Presence" . . . "The Nature of Christianity" . . . "Faith, Worship, and Sincerity" . . . "Knowledge and Religious Experience."

The spirit of the first two chapters is carried out in the entire book in such a way as to have made it possible to entitle the book "Worship." The first two chapters, "The Psychology of Worship," and "The Justification of Worship," contrast the liturgical and non-liturgical churches and emphasize the importance of beauty in music, architecture, stained glass, the use of symbolism.

In the remaining chapters Dr. Pratt reveals his mastery in the field of religious psychology. He defines religion, in psychological terminology. "Religion is a way of acting and a way of feeling and a way of thinking toward or about the universe." For the most part Dr. Pratt continues his discussion in as simple a way as the above quotation, making the book very readable. It is a very helpful and simple treatise.

Allentown, Pa. R. R. HARTZELL

Psychoanalyze Jesus

The Man Jesus Was. By Max Schoen. Knopf. 271 pages. $3.

The author, born and educated an Austrian orthodox Jew, but for 22 years head of the department of education and psychology at Carnegie Institute, presents his interpretation of the historic Jesus: His conclusion is that Jesus was a Jew announcing the immanence of the Jewish dream of the kingdom, but in what he had to say about its nature, "how it was to come and who was to inherit it, he is Jesus the man, the preeminent religious mind of history"—"the supreme example of the God intoxicated man."

He was not the expected Jewish Messiah and "is not the Christ of Christianity." "Of the Lamb of God who died that men may have everlasting life, there is no hint in the Synoptists," says this writer. (The Resurrection, certainly part of Synoptic history, is ignored.) Jesus is the religious genius of the ages but differs from other men only in degree.

Who are we to psychoanalyze the Son of God? This book has value only for those Christians who require a goad to drive them to restudy the foundations of their faith in him who was named "Jesus for he shall save his people from their sins."

Washington, D. C. CARL R. SIMON

Evidence of Immortality

You Will Survive After Death. By Sherwood Eddy. Rinehart. 210 pages. $2.

This volume advances and seeks to defend the thesis that personal survival after death can be confirmed by "psychic phenomena." Frankly, the reviewer was unsympathetic with Mr. Eddy's thesis when he found it on pages 14 and 15. He was less sympathetic when he finished the book. In spite of this prejudice, Mr. Eddy's evidence was carefully studied, the Duke University experiments on telepathy were recalled, and a professor of psychology was consulted.

First, there are no scientific foundations to prove or disprove telepathy. Doctor Rhine of Duke University is quite convinced that he has proved the fact of telepathy, but the majority of American psychologists dissent. Likewise when Mr. Eddy reports that he and others have conducted first-hand communications with the dead, there are no scientific foundations to prove or disprove his claim.

Secondly, the reviewer can find no place

in New Testament Christianity where the doctrine of personal immortality rests on psychic phenomena. Such subjectivism runs head-on against Peter's blunt testimony to the objective fact of the Resurrection Christ: "We do not follow cunningly devised fables."

This little book which reads better than a detective story has a glossary of technical terms appended. WALLACE E. FISHER

Gettysburg, Pa.

Book to Disturb

Through Christ Our Lord. By Georgia Harkness. Abingdon-Cokesbury. 147 pages. $1.25.

Sister Harkness has taken the red letter New Testament of our Lord's most searching observations and produced a book of 147 daily meditations, bringing to flower the two-edged power of Jesus' Word.

Each devotional opens with pungent pride-piercing paragraphs, followed by what we might call "dental questions" to the repentant Christian, because they "hurt a little" as they grind our thoughts toward the truth about ourselves. They close with chastening prayers.

A few hard questions put to us include: "What have I done for the advancement of the kingdom, in my own life, or in society, that cost me something?" "Am I willing to hear the Gospel preached when it HITS me?"

Most of the topics are reminders of Christ's God-given strength as "Be not anxious," "Do not look dismal," or "The Spirit of the Lord is upon me."

The book is reminiscent of Mark Twain's admission, "I'm not so much bothered by texts I don't understand. It's the ones I do understand that hit me."

Louisville, Ky. ROGER G. IMHOFF

Criticism of Missions

The Mahatma and the Missionary. Selected writings of Mohandas K. Gandhi. Edited by Clifford Manshardt. Regnery. 140 pages. $2.

As a seeker after truth, Gandhi was attentive to all the forms of belief he encountered. While in England he associated with Christians and listened attentively to Christian teachers and leaders. But he also studied the Koran and the ancient Hindu books. He owed his final philosophy and way of life as much to the Hindu *Bhagavad Gita* as to the Bible.

The early pages of this book show this development in Gandhi's own words. He was a clear thinker and a clear writer, and he never suggests that his beliefs should be anyone's but his own.

This attitude is reflected in his feeling about Christian missions in India. His major argument can be summed up in his own words: "The missionary cannot claim infallibility. He assumes knowledge of all people, which he could do only if he were God. Missionaries in India are laboring under a double fallacy: That what they think best for another person is really so; and that what they regard as the best for themselves is the best for the whole world. I am pleading for a little humility."

Gandhi's purpose was not to criticize and destroy the work of missions, but to criticize the missions in a helpful way.

STAN CARNARIUS

Church on the Frontier

Sagebrush Circuit. By Kendrick Strong. Macmillan. 194 pages. $2.50.

When Kendrick Strong had finished his first year at Yale Divinity School, he was assigned to a western missionary parish for the summer. He found the situation so challenging that he persuaded his younger brother to join him for the winter following. These two lived in a tumbledown kitchen, did their own housekeeping under extreme conditions, and faced the task of bringing Christianity and a community spirit to their parish of three thousand miles of sheep and cattle country.

Sagebrush Circuit is the accurate, but rather disjointed, account of their experiences written several years later from reports and journals kept during their 10 months' sojourn. The book is chiefly valuable as a vivid picture of life in a remote, sparsely settled frontier area where people have been starved physically, mentally, and spiritually. RUTH S. SCHNEIDER

Springfield, Ohio

FAMILY

HARVEY (*Universal-International*). The older sister of a lovable and harmless eccentric attempts to have him put in a sanitarium to cure him of the idea that he has a constant companion—a six-foot-three-inch invisible rabbit named "Harvey."

After one of the longest runs in Broadway history, the Pulitzer Prize-winning HARVEY has been enriched by its translation into celluloid. It is a charming excursion into a slightly distorted world where the erratic, irrational behavior of the sane is pitted against the amiability of Elwood P. Dowd and his vividly unseen rabbit.

The mood of the film is remarkable, providing wistful escape and gentle mirth from a situation which might have been tragic. HARVEY'S approach is cockeyed but very attractive. It is a simple picture, but tender, warmhearted and very funny.

MAD WEDNESDAY (*RKO*). A bookkeeper, fired after 20 years' service, goes on a monumental spree from which he awakens with a loud plaid suit, a hansom cab and a bankrupt circus.

The football game from the famous Lloyd comedy "The Freshman" acts as a prelude to the action of MAD WEDNESDAY, which beams sharp satire and broadest slapstick on the freshman's adventures 20 years later. As the downtrodden bookkeeper who unsuccessfully loves seven sisters in turn, Lloyd plays in the serio-comic tradition.

From the time he drinks his first lethal "Diddlebock" we have a mad orgy of slapstick, building up to Lloyd swinging from a live lion's tail below the cornice of New York's tallest skyscraper. Some reviewers considered the slapstick in this picture inept and tasteless; others considered it hilarious and entertaining.

CYRANO DE BERGERAC (*United Artists*). Cyrano, 17th Century French soldier-poet and swordsman, whose monstrous nose overshadows his life as it does his face, courts and wins his cousin Roxane for another man and reveals his own life-long devotion to her only with his dying breath.

Rostand's romantic drama has undergone little change in its transference to the screen. Cyrano, the gallant soldier with the preposterous nose, still fights the injustices of his 17th Century France, still courts the woman he loves to win her for the handsome, inarticulate guardsman she fancies.

Jose Ferrer, experienced by his memorable stage performance, is an ideal Cyrano —arrogant, tender, fearless and touching. With assurance and charm he appears a hero easily capable of his extravagant exploits, one who would naturally express himself with wit and poetry. His distinguished realization of the role overshadows the rest of the cast, but after all the story is almost wholly Cyrano's. Tiomkin's outstanding musical score uses authentic old French music and instruments to enhance the mood and the sense of dramatic climax. This is a picture to challenge comparison with the great pictures of our time.

I'D CLIMB THE HIGHEST MOUNTAIN (*20th Century*). In the history of America the "circuit-rider" has filled a large and important place. He is still going strong—though nowadays we refer to him as home missionary, or pastor of a "larger parish."

But what of his wife? Some time ago, in her autobiographical novel *Circuit-Rider's Wife*, Corra Harris gave us an enlightening look into that interesting area. Now Miss Harris' book has been turned into a film. *I'd Climb the Highest Mountain* introduces us to Mary, wife of William Asbury Thompson, as they begin their life together and he takes his first appointment on a Methodist circuit.

Mary's hopes are high—"because she loved William"—and her experiences absorbing. Her life is filled with fun at times, with pathos at others, but always it is keyed to the high adventure which comes to those

whose lives are lived for the sake of the Gospel and in service to others.

A distinguished cast has been well employed. Susan Hayward is "Mary" and William Lundigan takes the part of the circuit-rider. Gene Lockhart and Alexander Knox also have key roles. The film was made at the locale of the original story, deep in the red Georgian hills, and local people were drawn in as extras and actors for specialized parts. Dr. Wallace Rogers, of Atlanta, performs the marriage ceremony which starts the story and served as technical advisor throughout.

We have here a warm, down-to-earth tale portraying a period in the life of a courageous and faithful couple who lost themselves in spiritual service to their people. There are one or two sequences we could wish were deleted to keep in line with the story's over-all dignity and with basic Protestant doctrine. But on the whole, it is a film you and your family will thoroughly enjoy.

ADULT

ALL ABOUT EVE (*20th Century-Fox*). A tense and exciting social drama with an unusual plot culminating in a surprise ending. It is merciless satire on unscrupulous personal ambition. Suggesting strongly that stage people are hypocritical, ruthless opportunists, the characters are often frightening but never artificial.

Letters to the Editor

Can't spell "Lutheran"

SIR:

There has come to my attention a little matter which you may help correct through THE LUTHERAN. Many adult confirmed members of the Lutheran church are unable to spell the word Lutheran correctly.

In my office as an Air Force Chaplain I find that many persons who claim to be confirmed Lutherans spell the name of our church thus: Lutn, Lutherine, Luthern, Ludern, Luddern, and Lutern—just to mention a few of the secular spellings.

It should be a matter of pride to be able to spell the name of one's denomination correctly. Please ask our pastors when they confirm our youth to have them able to spell LUTHERAN correctly.

F. E. Warren AFB, Wyoming

(Chaplain) WILLIAM H. BALKAN

Paragraph missing

SIR:

It was sad that the printer omitted some lines in my article ("We Can't Ignore Labor," THE LUTHERAN, Nov. 15). On page 14, second column, between lines 3 and 4, the following words are lacking:

"If you read Romans 3:22-24, you will see how St. Paul here had to change his mind after meeting the living Christ. He says, "There is no difference between man and man—between nation and nation, between race and race." I would be happy if you could correct this in a following issue.

Tampere, Finland

(Bishop) E. G. GULIN

We are even more unhappy than the bishop regarding this error. The sentences given above immediately preceded the statement that "Earlier he had thought that the very world order was founded on this difference between man and man . . ' Without the sentences which were dropped out, a reader would not know that the reference is to St. Paul.

Correct address

SIR:

Please correct the information given in "Changes of Pastorate" in THE LUTHERAN of Dec. 27. We are living at 2117 Washington St. in Allentown, Pa., not 201 N. 9th St. St. Michael's congregation sold the 9th St. parsonage six months before I was called as pastor. CARL NEUDOERFFER

Allentown, Pa.

PEOPLE

Man With a Shovel

One of the busiest pastors in the entire city of Philadelphia is Dr. Ross Stover. But no matter where his pastoral responsibilities call him, it's highly probable that at some time during the day he'll manage to pass the hole just west of Broad Street that someday will contain the foundations of the new Messiah Church.

When excavators told Dr. Stover recently that they had about completed their job and were ready to turn the matter over to the cement mixers and foundation layers, he convinced the foreman that he was the logical man to perform the last act of excavating.

To the amazement of the laborers and the glee of Philadelphia *Inquirer* Photographer R. F. Salmon (a member of Messiah Church) Dr. Stover mounted the cab of power shovel, "pushed a lever here, pulled a lever there, and shoved a pedal here" (*see cut below*), and officially lifted the last bit of North Philly dirt from the space soon to be occupied by his congregation.

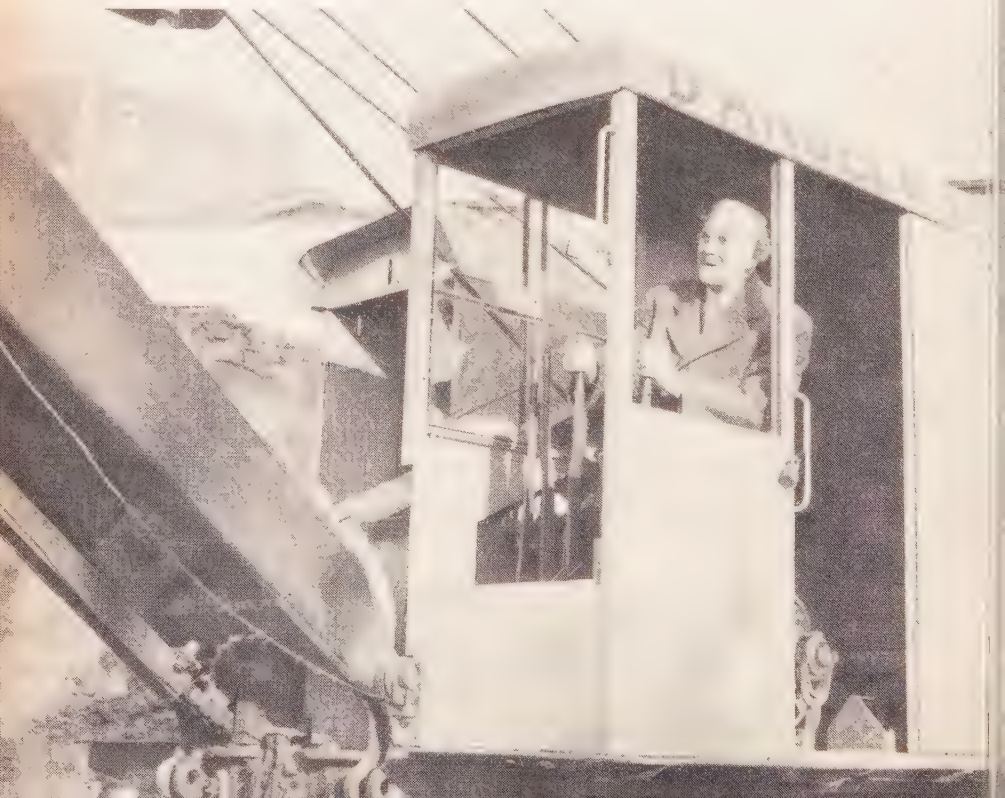
Man With a Record

Members of First Church, Colorado Springs, Colo., think they have a "man with a record"—Edgar P. Jones who recently celebrated his 74th birthday, his 56th anniversary as their organist. He is also organist for Sunday school services.

During the 56 years of presiding at the First Church console (*see cut opposite page*) Mr. Jones was absent only once. "I was playing for a church convention (General Synod meeting) in Richmond, Ind., and didn't get home in time!"

Mr. Jones doesn't stop his Christian stewardship at the organ Sunday, however. For the past six years, he has been taking care of a blind friend much older than he who is dependent on him for assistance.

First Churchers have been



impressed with Mr. Jones' example. In fact, at the celebration of his 56th anniversary as organist, they did the very nicest thing they could think of: dedicated a brand-new organ in his honor.

Men With New Jobs

The Lutheran Laymen's Movement and the ULCA office of stewardship started off 1951 with three additions (*see pictures, page 39*) in top echelon posts.

New president of the LLM was Harold Landis, Palmyra-Lebanon (Pa.) lumber and petroleum dealer. New associate secretary was Chester Myrom, Hastings, Nebr. At a brand-new post (editor) was Carroll Thompson, until recently director of publicity for Wittenberg College.

Landis, formerly treasurer of the LLM and well-known in Central Pennsylvania Synod circles, succeeds Charles Esser, Kutztown (Pa.) publisher. Myrom and Thompson join Executive Secretary Henry Endress and Associate Secretary Zeb Trexler in the New York headquarters.

Briefly Speaking

As if people didn't already have enough to worry about, psychiatrists have announced a new human fear: "triskaidekaphobia." Meaning: excessive fear of the number thirteen!

Editorially, the Dayton *Daily News* liked the idea of Loyalty Sunday sponsored by Lutheran churches throughout its section. "There is something we particularly like about this Loyalty Sunday," it said. ". . . the only effort was to get denominational members to come to church. Lutherans who came were not asked to sign a loyalty oath, nor were they required to state whether they had ever attended a Methodist church, spoken to a Baptist minister at Rotary Club, spilled any denominational secrets to a Catholic friend, subscribed to an Episcopal publication, made donations to Jewish charities, or broken bread with a cousin of a man who was reputed to have been talking with an atheist on a windy street in Chicago on Oct. 30, 1926."

A Latvian DP working in Reading, Pa., recently bought himself a used car, obtained a driver's license and promptly offered to assist DP Pastor Arvids Reinsons, of New Jerusalem, in his traveling around among the New Americans in that area. Leaving Reading en route to New Jerusalem, he became confused, mixed up the words Jerusalem and Palestine, was soon asking directions to New Palestine. He was miles out of his way until someone redirected him.

Staff Editor Mabel Elsie Locker, of the Parish and Church School Board, received a lot of good-natured ribbing from associates at the last board meeting when Writer Locker displayed a brand new fountain pen of which she was very proud. The ribbing came from the advertising plug embossed on the side: *"Writes Dry."*

It's a case of "lumber" cast on the waters in Charleston, Oregon. Six years ago, a lumber schooner hit rocks in Coos Bay, began breaking up on a sand bar. Residents of the community thereupon went to work. In spare time, John Porter supervised the tedious job of working the timbers across the sand spit to the bay, where they were rafted, then towed to docks. Recently, a much-desired church, built from the salvaged lumber, was dedicated!

As a Jerusalem Paper, Had There Been One, Might Have Reported Jesus' Bir

X-tra **THE VALLEY DAILY NEWS** X-tra

THE PEOPLE'S PAPER

JERUSALEM, JUDEA, DECEMBER 25

MESSIAH BORN IN BETHLEHEM

Trio of Magi Follows Star Seeking King

Nothing Like It Seen Before; World Ruler Believed Born

Order Member Sure Infant Is Messiah

Child Born in Stable Mang
Announced by Angel Chor

New Might For Israel Predicted

Israel and Judea Reunion Expected

Nazareth Couple Are Parents: Fulfillment of Scripture Seen

Angel Spoke, Chorus Sang, Say Shepherds

Herod P Wholesa Slaughte

Babes Rep Doomed to D

Mary Described As Humble, Quiet

Messiah Hope Brought Unity To Jewish Race

Disappea Of Priest, Baby My

Name 'Jesus' Often Heard Among Jews

Herod Fears For Security Of His Throne

Herod Famous As 10-Wife King

Herod Action Feared by Many

People Disagree On Messiah Role

Inn Keeper Sorry

Turned Joseph and Mary Away Because No Room Was Available

Prophesy Recalled

Birth at Bethlehem Should Not Be Surprising, Says Priest at Temple

Joseph and Mary Census Travelers

Famous Names Honor Bethlehem

Birth Brig Jewish Pre

In an effort to make Christmas more realistic, the editorial staff of the Tarentum (Pa.) VALLEY DAILY NEWS devoted the entire front page of the Dec. 13 issue to what a newspaper printed in Jerusalem the morning after Christ's birth might have looked like

This $300,000 Church of the Good Shepherd was recently dedicated by New York Synod officials, Pastor Lauri J. Anderson and Bellaire (Long Island) Lutherans. Of modern functional design, the building includes 18 classrooms and auditorium-gymnasium (see page 44 and cover)

HAROLD U. LANDIS
. . . new president

CHESTER A. MYROM
. . . new associate

CARROLL THOMPSON
. . . new editor

CHURCH . . . A CHAPEL?

PARSONAGE . . . FACULTY APARTMENTS?

PARISH BUILDING . . . LIBRARY?

CAMPUS

VIRGINIA Lutherans already have concrete evidence of what they accomplished through their CHEY campaign. Roanoke College and Methodists of Salem, Va., have agreed on a purchase price of $115,000 for three new additions to the college physical plant. They are: church (top), parsonage (middle), and parish building (bottom). Synodical pledges to CHEY have already topped $123,000.

MIDLAND College's a cappella choir is currently winding up a four-state (Nebraska, Kansas, Missouri, Colorado) tour, is slated for a homecoming concert in Fremont's city auditorium Jan. 18. Arriving home, the group will hear more about a $35,000 annuity recently given the college by a Los Angeles (Calif.) layman.

CENTRAL Seminary welcomes the Rev. Gerhard Gieschen, former pastor of St. Peter's Church, Forest Park, Ill., as associate professor of systematic theology and part-time instructor in practical theology. The new professor speaks several languages.

WAGNER co-eds, proving once again who has the last word, left an all-men debate team from Middlebury (Vt.) College speechless when they defeated, by unanimous decision, the Vermonters in a debate on "Resolved, that the non-Communist nations should form a new international organization." The gals argued the negative.

GETTYSBURG College will award eight honorary degrees this June. At least five of them are Lutherans, four of them clergymen. They include Pastors W. M. Holl, First Church, Johnstown, Pa.; Edward Buller, Good Shepherd Church, Pearl River, N. Y.; John C. Stuff, St. Luke's Church, Baltimore, Md.; and Viggo Swenson, Zion Church, Harrisburg, Pa. (all D.D.'s), and Judge Thomas F. Lansberry, Somerset (Pa.) County jurist and member of the board of directors of Gettysburg Seminary (an LL.D.).

This life-sized creche attracted widespread attention in Youngstown, O., during the holidays. Planned and constructed by 35 members of Bethlehem Church and Pastor Ben D. Varner, it went far in combatting commercialism of Christmas. Music and sermonettes were played continually; at the urging of the city's three radio stations, many thousands viewed the creche

NOVA SCOTIA

Conference Re-elects Dauphinee

HIGHLIGHTS of the ULCA convention were featured by Dr. C. H. Whitteker in a report to the Southern Conference, Nova Scotia Synod, held recently at St. Peter's Church in Chester. The Rev. James Dauphinee, Mahone Bay, was re-elected president; Layman J. Earle Morash, Chester, was elected secretary-treasurer.

THE 50TH ANNIVERSARY of Trinity Church, New Germany, was celebrated recently, with special events. The president of synod participated.

PASTOR W. G. MINKE, St. Matthew's Church, Rose Bay, recently dedicated a set of violet paraments, a gift from the Sunday school.

EARLY IN DECEMBER Mt. Olivet Church, Dayspring, celebrated the 30th anniversary of its organization and the building of its church.

A Latvian trio presented a sacred program of music in Resurrection Church, Halifax, recently. The members were Teodor Brilts, baritone; Alfred Strombergs, organist; and Carl Munters, cellist. Offering received was given to Lutheran World Action.

A LAYMEN'S RETREAT was held recently in Halifax for the men of Resurrection Church. Healthy discussions took place; the laymen decided that this would be an annual affair.

PLANS ARE BEING discussed at Resurrection Church for the building of a Sunday school unit.

DOUGLAS A. CONRAD

PENNSYLVANIA

Forum Explores CP-MP Co-operation

PHILADELPHIA—The current status of relations between Central Pennsylvania Synod and Ministerium of Pennsylvania congregations in Pennsylvania and the possibility of realignment will be discussed Jan. 23 at the Lutheran Social Mission by two pastors and laymen representing both groups.

Presenting the point of view of the Central Pennsylvania Synod will be Secretary George Berkheimer and Layman Ray Heuges, while the Ministerium opinion will be voiced by President Emil E. Fischer and Layman Otto Waltersdorff. Following formal presentation of the forum, a question and answer period will be conducted by Layman William H. Patrick.

The program, which has been attracting considerable attention from pastors and laymen in this area, will be presented at the University Club on Rittenhouse Square in downtown Philadelphia. Edward R. Reardon, president of the Union, has been in charge of the arrangements.

SALEM CHURCH, Frankford, celebrated its 60th anniversary Dec. 10 with its apportionment, Lutheran World Action and Chris-

tian Higher Education Year quotas paid in full. Success in these projects is attributed in part to delivery of THE LUTHERAN to every home in the congregation, says Pastor William E. Nye. Anniversary projects included installation of new lights, redecoration of nave, and anniversary booklet.

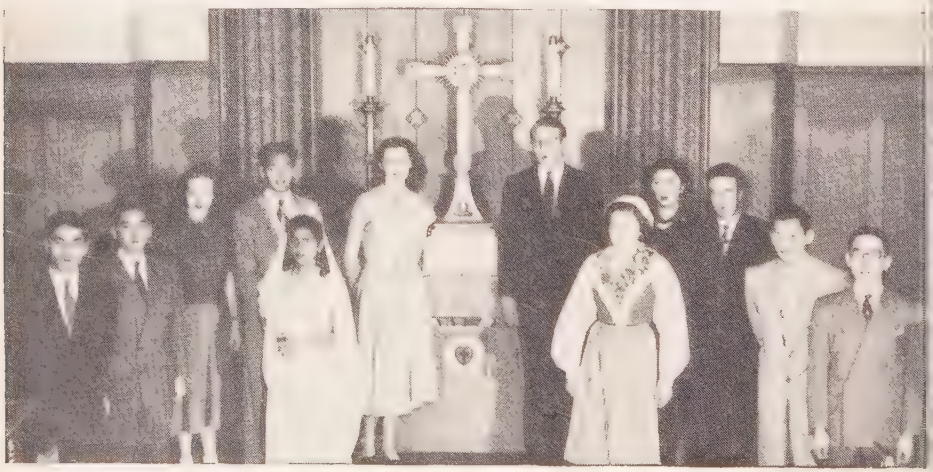
Two new religious television programs were inaugurated over local channels Dec. 3. WFIL-TV telecast "Faith for Today," aimed at practical spiritual counseling: the program originates in New York and is sponsored by the Seventh Day Adventists. The Philadelphia Council of Churches developed the program "Guess or Know," based on questions about church history, hymnology, Palestinian geography and the Bible. WCAU-TV telecasts this program.

THE FAITHFUL FIFTY CLUB, a local Gettysburg alumni group, heard Dr. Charles M. A. Stine of Wilmington, Del., and Dr. Paul R. Sieber of Pittsburgh in the Union League recently. Dr. Stine is retired vice president of E. I. du Pont de Nemours Co. Dr. Sieber is Gettysburg's only All-American football selection in its history.

ST. PAUL'S CHURCH, Oak Lane, has broken ground for a new parish building. President Emil Fischer (MP) and Former Pastors Claude E. Schick and Paul Yount, and Pastor Raymond F. Anderson participated.

ST. PAUL'S Ardmore, has a new church school building in use (*see cut*). Dedicated recently, the $125,000 addition houses a chapel, social rooms, classrooms, kitchen and apartment for sexton. Speakers at the service included Gettysburg College President Henry W. A. Hanson, Dr. Albert C. Kanzinger, and Pastor Donald G. Doll.

ALVIN H. BUTZ, JR.



During the pre-holiday sessions of Wittenberg College, an even dozen students represented six countries on three continents to sing carols for the student body . . . a truly international chorus. Reading left to right, the countries represented include: Okinawa, Okinawa, Germany, British Guiana, British Guiana, Latvia, Germany, Sweden, Japan, Germany, British Guiana, and Japan. Two of the students are seminarians at Hamma Divinity School (third and sixth from right)

PENNSYLVANIA

Lewistown Church Has Rededication

WILLIAMSPORT—St. John's Church, Lewistown, conducted a rededication Dec. 17, commemorating three important events—the cornerstone laying of the present church, organization in 1796, and dedication of the first church building in 1825.

Rededication speakers included Dr. Harry F. Baughman, Gettysburg Seminary, and Dr. Samuel E. Wicker, pastor.

TRINITY CHURCH, Hughesville, observed the 100th anniversary of its organization recently: Participating were: Dr. Dwight F. Putman, president of synod; the Rev. Herman G. Stuempfle, Jr., York, and Dr. Chalmers Frontz, two of 17 sons of the congregation in the ministry.

REDEDICATION SERVICES were held in First Church, Mifflinburg, recently. Recent improvements included a new Moller pipe organ, choir and chancel furnishings, space for an antiphonal choir in the chancel, and installation of a new oil furnace. Rededication speaker was Dr. Abdel Ross Wentz, president of Gettysburg Seminary. Deane Shively, a ministerial son of the congregation, attending Gettysburg Seminary, also participated.

FIRST CHURCH, Watsontown, and St. John's Church, Watsontown, R.D., under leadership of Pastor Harold A. Ahalt, have acquired new choir gowns, surplice for the pastor, and kitchen modernization. The parsonage has been improved, and audio-visual equipment has been purchased.

DR. G. MORRIS SMITH, president of Susquehanna University, was a ULCA delegate to the constituting convention of NCCCUSA.

THE REV. CARL ROMOSER, of Freeburg, has been installed as pastor of the Freeburg parish by the Rev. Benjamin Lotz of Susquehanna University.

Storm damage estimated at nearly $300 was caused to properties at the Reed's Station and Elysburg churches.

THE ANNUAL Sunday school convention of the second district, Danville (MP) Conference was held in Simeon's Church, Gratz.

STEWARD IN A STEW

Story of the week

Church council men planning the program for the annual congregational meeting were discussing with the pastor the various responsibilities which each layman should assume.

One layman volunteered to direct the presentation of the budget, another accepted assignment for explaining the apportionment quota, still others were given additional duties to perform.

The vice president of council, already charged with the toastmastership, was anxious to do something else; everyone agreed that it was his duty to read the committee assignments for the next year.

CAME the night of the congregational meeting. Attendance was exceptional; spirit was high; participation was good; the toastmaster had never been funnier. Annual reports were heard; much of the business was transacted . . . then it was time for the reading committee assignments, the layman's Big Moment!

"The first assignment is the Music Committee," he began. "It shall have charge of all music in our church next year." A row of names, including the chairman's, followed in alphabetical order.

"Next is the Ushers' Committee. Naturally, this group will have charge of ushering and shall be composed of . . .

"The Sunday School Committee will direct all Sunday school activities . . .

"The Property Committee, all property.

". . . and finally, the Stewardship Committee. They shall have charge of . . ." His baritone trailed off into nothing.

He began again. "As I was saying, the stewardship committee shall be responsible for . . ." It was obvious he was at a loss to explain stewardship.

"Stewardship, stewardship," he repeated. "Stewardshi— . . , Stewards . . .

"Oh, yes, Stewards!" He was on firmer ground. "They shall have charge of all church suppers!"

Speaker was the Rev. Marcus Otterbein, of the Parish and Church School Board.

SUNBURY DISTRICT (CP) Luther League was organized recently at Trinity Church, Milton. President Miss Miriam Foust, of Milton.

CHRIST CHURCH, Lewisburg, plans an every member visitation.

PAUL W. DE LAUTER

WESTERN CANADA

Christmas Blizzard Blankets Area

ALBERTANS were favored with the mildest and most pleasant weather through the holiday season, but a blizzard roared into Saskatchewan and Manitoba, brought colder weather and more difficult roads. There were, however, no traffic tie-ups, and family homecomings for Christmas were the order of the day everywhere.

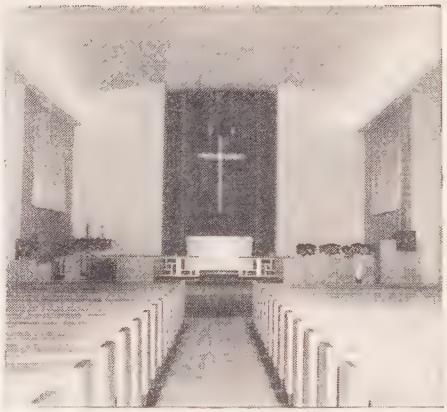
AT SASKATOON the new seminary president, the Rev. Earl J. Treusch, formerly pastor at Port Colborne, Ont., was installed into his office at special ceremonies at the Lutheran College and Seminary (*see cut,* THE LUTHERAN, *Jan. 10*).

At the same time the presidents of National Lutheran Council synods in Western Canada, together with Presidents Bersell and Schuh, met to discuss further co-operation in theological education.

The middle of this month the Canada Section, Lutheran World Federation, met at Saskatoon. How to receive and assimilate a goodly portion of the remaining refugees of Europe's camps in the congregations of eastern and western Canada was an important item on the agenda of conference.

ANOTHER FULL-TIME WORKER was installed at a special service at Rosenthal, Alta. Sister Bertha Becker, consecrated at the ULCA

Modern Functional



This is the nave of the new Church of the Good Shepherd in Bellaire, Long Island, N. Y. (See page 39 and cover) which was dedicated last month. Nave seats 600, employs indirect lighting and heating. Participating in the dedication were New York Synod President F. R. Knubel, Pastor Lauri Anderson and synod pastors

When in the Palm Beaches visit
The First United Lutheran Church
318 LAKEVIEW AVENUE
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Rev. William Long Dowler, Pastor
CHURCH SCHOOL ..... 9:45 A. M.
THE SERVICE ..... 11:00 A. M.
A Hearty Welcome Awaits You

IN CALIFORNIA....

Berkeley—Oakland
A Growing Church
Invites You Sundays
11:00—7:30
Ross H. Hidy, Pastor
St. Michael's Lutheran Church
Alcatraz and Benvenue Avenues
(near U. of California campus)

In St. Louis
A WARM WELCOME AWAITS YOU
at
St. MARK'S
ENGLISH LUTHERAN CHURCH
6337 CLAYTON ROAD
(Just west of Forest Park)
MARVIN F. SIELKEN, Pastor
Sunday School ..... 9:30 A. M.
Worship Service ..... 10:45 A. M.

When the Ashland (Ohio) Junior Chamber of Commerce conducted a Christmas lighting contest in 1949, the work of laymen in Trinity Church was awarded first prize. This Christmas, the same laymen again spent close to $100 to enter this setting in the annual competition

convention, accepted her commission to work as itinerant parish worker in western Canada under the Board of American Missions. Her first assignment was the Onoway-Alberta Beach-Jasper Place group of congregations. She is now proceeding to St. John's, Winnipeg, and in the spring will go to the recently established mission at Regina.

Two immigrant pastors have recently been installed in Western Canada Synod parishes: the Rev. M. Intscher in the Brightholme-Silvergrove parish, the Rev. P. Lotze in the Hubbard-Goodeve parish.

TRINITY CHURCH, Saskatoon, has purchased a parsonage as the first step in their expansion program. In the parish house the chapel is to be enlarged. The second story will house the growing Sunday school.

WESTERN CANADA LUTHER LEAGUE held its biennial convention at Edmonton, Alta. Delegates from the three prairie provinces attended. New elected officers include: President G. Krisch, Edmonton. The Alberta District Luther League convenes at Spruce Grove Feb. 4.

E. G. GOOS

WEST VIRGINIA

Synod Gets First Parish Worker

FAIRMONT—First of such personnel in synod, Mrs. Robert Fugate became the first parish worker for First English Church, Wheeling, and Pastor Charles Aurand, on the first day of 1951. Mrs. Fugate's duties will be largely in the field of parish education with special emphasis on the work of

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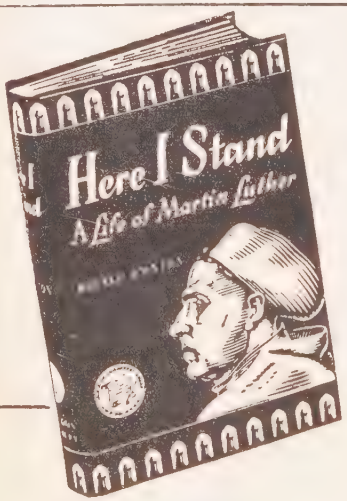
the Sunday school. The Children of the Church has already been reactivated.

Oscar H. Lindow, synodical LWA director, writes: "By Dec. 15 our synodical treasurer had received more than 90 per cent of the LWA quota for 1950, and we are assured that this goal will be surpassed, thus equaling the accomplishment of our synod during the preceding year." (In 1949 synod met its LWA quota 100.7 per cent.)

EQUALLY BRIGHT were the prospects for gathering the 1950 regular benevolence in full ($31,598), and a large percentage of the CHEY pledges.



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"Easily the most readable Luther biography in English."—*Time*

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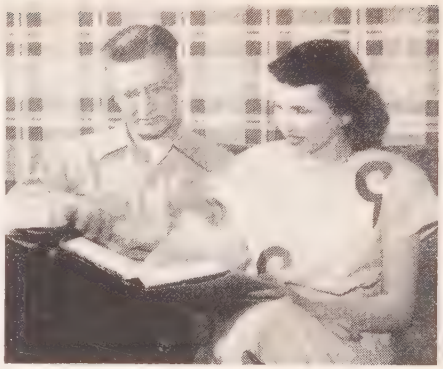
Settling Family Problem



Home work is a family problem for the Gordon Lunds now that Doris is enrolled in the Hamma Divinity course for seminary wives. She studies with her husband, a first-year student at the Ohio seminary, getting her assignments as she studies how to become a better pastor's wife

---

GRASS-ROOTS ecumenicity was at work upstate when the churches of Fairmont united in the Week of Prayer services at the new year's beginning. Dr. George S. Vick, popular preacher of the First Presbyterian Church, Charleston, W. Va., preached.

ENDORSING the ULCA Brotherhood's biennial emphasis on evangelism, Fred A. Hegmann, Charleston, has been named synodical Brotherhood director with associates, R. E. Roberts, Fairmont, and Paull Spring, Wheeling, to promote the objective of winning the lapsed. Workshops will be conducted jointly by the ULCA Brotherhood and Social Missions Board at convenient parishes in the synod.

THE CAUSE OF Foreign Missions is being promoted on the territory of synod by the circulation through the churches of the film, *Beyond Our Own*.

WHEN THE synodical committee on Parish Education and Youth Work meets on Jan. 29, it will hear that more Sunday school space is being provided by the Mt. Calvary congregation, Western Port, Md., in the addition of two new rooms; that the Ambassadors for Christ enlistment program is being promoted in the Davis parish by Pas-

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tor William A. Renn, and will plan with Secretary Marcus Otterbein for the 1951 synodical field work.

GRACE CONGREGATION, Fairmont, has embarked upon the policy of establishing living memorials to its departed members with a contribution to the Iron Mountain School for Boys upon the death recently of a faithful Brotherhood member.

HAROLD L. HANN

DECEASED

Rev. Elder J. Himes

The Rev. Elder J. Himes, pastor of the Cookport parish of the Pittsburgh Synod, died Dec. 29. He was 63.

Born in Brookville, Pa., Sept. 8, 1887, he was ordained by the Allegheny Synod and served pastorates in Schellsburg, Buckhorn, Pa., and Wurtemburg, N. Y., before accepting a call to the rural parish near Indiana, Pa.

Surviving are his wife, a sister and two brothers.

The funeral service was held Jan. 1 in Indiana, Pa., by Synod President G. Lawrence Himmelman, assisted by Pastors Donald L. Houser, Reinhold K. Weber, Wil-

Roanoke College

SALEM, VIRGINIA

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H. Sherman Oberly, M.A., Ph.D., Litt.D.
President

Charles J. Smith, M.A., D.D., LL.D.
Provost

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Manager for summer resort in the Pocono Mts. of Pa. Submit experience and qualifications. If interested write Box CB 13.

liam C. Hankey, and Raymond E. Agnew. Burial was in Rhinebeck, N. Y.

Rev. Edward J. Wackernagel

The Rev. Edward J. Wackernagel, pastor of Holy Communion Church, Minneapolis, Minn., died Dec. 29. He was 70.

Born in Mauch Chunk, Pa., Jan. 12, 1880, he was graduated from Muhlenberg College (1901) and Philadelphia Seminary (1904) and was ordained by the Ministerium of Pennsylvania in 1904. Pastorates he served included: Elizabethtown, Pa.; Toledo, Ohio, and Minneapolis.

Surviving are his wife, Mrs. Amelia Urbach Wackernagel; a son, Edward C. Wackernagel, of New York; a daughter, Mrs. Curtis King, of Minneapolis; a brother, the Rev. Frederick W. Wackernagel, of Zion Church, Lancaster, Pa.

The funeral service was conducted Jan. 2 in Holy Communion Church, Minneapolis, by Dr. Jonas Dressler and Synod President Paul Bishop assisted by Student Assistant James Primly. Burial was in Minneapolis.

CHANGES OF PASTORATE

ASSIGNMENT OF CHAPLAINS

ARMY

HELSEL, FRANK E. From Eta Jima School Command, APO 354, San Francisco, Calif. To Hq. X Corps, APO 909, c/o PM, San Francisco, Calif.

HOUGHTALING, LESTER J. From Fort Bliss, Tex. To Hq. 3rd TMRS, APO 301, c/o PM, San Francisco, Calif.

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500 piece dinner set $75.00
100 dinner plates, 100 salad plates, 100 dessert plates, 100 cups, 100 saucers. 5 piece sample place setting sent on request for 75c.
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ARCHITECTURAL DRAFTSMEN

At least 6 years experience on sketches, working drawings and details. Knowledge of church architecture and planning preferred. Vicinity—Philadelphia, Pa. Give full particulars, confidential. Box CB 65 The LUTHERAN.

Chaplain Promoted

Chaplain Gomer S. Rees (right), port chaplain for the Second Transportation Major Port, receives his new major's insignia from his colonel, Col. E. A. Kleinman, following recent promotion

STREVIG, JOHN R. From Frankfurt Military Post, APO 807, New York. To Post Chaplain, Hq. Garmisch Military Post, APO 172, c/o PM, New York City.

NAVY

WEBER, OSCAR. From Naval Training Station, Newport, R. I. To 2nd Signal Battalion, 2nd Marine Div., Camp Lejeune, N. C.

NEWLY ASSIGNED CHAPLAINS

BOEHM, HENRY E. From Nevada Church, Nevada, O. To 3700 Air Force Indoctrination Wing, Lackland Air Force Base, San Antonio, Tex.

BUCK, WESLEY J. From First Church, West Des Moines, Ia. To 3750 Technical Training Wing, Sheppard Air Force Base, Sheppard Field, Tex.

ULC CALENDAR

JAN.

29-31. South Carolina Synod. Newberry College, Newberry

29- 1. California Synod. St. John's Church, Sacramento

30- 1. Georgia-Alabama Synod. Ascension Church, Savannah, Ga.

30- 2. Virginia Synod. St. Mark's Church Roanoke

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Mrs. Jerry Carlson holds plate made for St. John's Lutheran Church of Des Moines. Iowa. This picture was featured with a news story in the Des Moines Tribune.

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in conclusion . . . . . .

JUST BEFORE something terrible happens, there's that last moment when it's too late to do anything. For instance, when your car skids into the path of an oncoming truck. But before that last moment there was a time when you could have done something, such as pull off the road and walk home.

That's probably the situation in the complicated and tragic question of peace or war. If I felt sure that war is already now inevitable, I wouldn't care much what America does to get ready. The results of World War 3 would be horrible beyond belief for winner or loser alike. If war is right ahead, we might as well close our eyes and skid.

But everything we Americans are doing in our national life this year must be based on the belief that we have a chance to prevent war. And that chance extends to practically every man, woman, and child. The quality of our whole national life will register on scales where the question of peace or war is weighed.

AND THAT ONE new chance to prevent war which has come into the world is that there is now a society of nations banded together to protect peace. That doesn't guarantee anything, but it is a shining hope against a dark sky.

It is no longer good business for any nation to try to make its own way through the international jungle. Each nation belongs to the other nations, and must live for others as well as for itself.

For that reason I disagree with Robert A. Taft when he said this in the U.S. Senate on Jan. 5:

"The principal purpose of the foreign policy of the United States to maintain the liberty of our people. Its purpose is not to reform the entire world or spread sweetness and light and economic prosperity to peoples who have lived and worked out their own salvation for centuries according to the best of their ability.

"We do have an interest in the economic welfare of other nations and in the military strength of other nations, but only to the extent to which our assistance may reduce the probability of an attack on the freedom of our people."

To my mind that's the sort of thinking we've been trying to get away from since the days of the cave man. If such self-centered policy dominates American policy, I think war is inevitable.

But there is another point of view, which was stated on Dec. 29 by John Foster Dulles in a radio address. "A United States which could be an inactive spectator while the barbarians overran and desecrated the cradle of our Christian civilization would not be the kind of United States which could defend itself." To live merely on the level of national self-interest is to be the sort of nation that deserves defeat.

Dr. Frederick Nolde stated the point clearly in his address before Congressmen in Washington on Jan. 7. "Our national policy ought to flow from a profound concern for people—for all people in every land—with a penetrating understanding that our interests are best served when we serve the interests of others."

This is the year when America, the freest, strongest country in the world, must put away nationalism. The "American first" idea is self-defeating. To the extent that we can become citizens of the world, we may have a world worth being citizens of.

—ELSON RUFF

You *Will Earn A*

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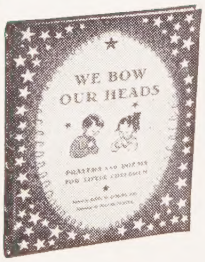

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Drawings by Peggie Geiszel

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